THE CHRISTIAN MOVEMENT IN JAPAN AND FORMOSA

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The Japan Christian year book

THE JAPAN MISSION YEAR BOOK

THE CHRISTIAN MOVEMENT IN JAPAN & FORMOSA

A YEAR-BOOK OF CHRISTIAN WORK

TWENTY-FIFTH ISSUE

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FOREWORD

The *twenty-fifth* issue of the "Christian Movement" has assumed a new title, namely, *"The Japan Mission Year-Book," with the sub-title, "The Christian Movement in Japan."* This expresses more fully the nature of the book.

Another change in this volume is the non-appearance of the Korea Section. A long-felt want in Korea among the missionaries was an annual publication of their own along lines suitable to the work in Korea and not restricted by rules or limitations of such a joint volume as we have had hitherto. Consequently, with perfect understanding on both sides, the partnership in this annual publication has been dissolved.

The book now goes forth from the Publications Committee of the Federation of Christian Missions in Japan, which Committee has charge also of the Christian Quarterly of the Federation.

The Christian Literature Society (Kyobunkwan) has charge of the printing and marketing of the book.

Still another change introduced is *the time* of its publication. Hitherto this was early in August by the time of the annual meeting of the Federation of Christian Missions, but in order to place the volume on sale in Canada and the

United States at the Summer Conferences there, an attempt is made this year to get it off the press early in April.

Owing to this earlier time of issue, it has been impossible to do more along the line of statistics than make a serious effort to supplement and complete those of last year's issue. Readers of the Statistical Tables will please bear this in mind.

As usual, articles contributed by Japanese, translated from Japanese or not, have been left unchanged as far as possible.

N.B. Except where otherwise indicated, the respective writers of the articles are responsible for the views therein expressed.—Editor.

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JAPAN

PART I

GENERAL CONDITIONS

CHAPTER I.

REVIEW

The "Taisho" Era

The Editor.

It has been long customary for the Editor of the Christian Movement to review each time the main events of the past year. Such was also the intention this time and preparations had been made accordingly, but as the close of the year 1926 just about synchronized with the close of the "Taisho" Era, the editorial committee deemed it appropriate that this Review should cover the main events of said Era in their bearing upon the Christian Movement in Japan, with special reference in a closing paragraph to some of the main events in 1926.

The passing of the "Meiji" Era into that of the "Taisho" fifteen years ago might well have brought to those most intimately concerned with the welfare and progress of the country something akin to the feeling expressed in the saying:

"What can a man do that cometh after three Kings." The main features of the Meiji Era made it such an exceptional one, and so notable in distinguished achievements during the forty-five years of its history, as to make it a tremendous challenge to the Taisho Era that followed it, that the leading persons at the time of the transition, from H.I.M. the new Emperor down, might well shrink from the grave task of assuming responsibility for the maintenance and further development of what had been accomplished during the first Era of the "Restoration Period." To lay firm foundations for national regeneration and lasting prosperity is doubtless exceedingly difficult and tremendously important, and frequently does not meet with the credit and applause it deserves. The Meiji Era, however, had not only laid foundations for a "New Japan," but had existed long enough and put forth sufficient successful effort to already show some very significant results in the way of building upon the foundations laid. In fact, so much was this the case that even till today, in the minds of many Japanese, and of foreigners as well, the things accomplished during the recent fifteen years of the Taisho Era are always in danger of losing much of their lustre in the never forgotten and out-shining brilliance of the Meiji Era.

But however true this may be, it is true as well that for this very reason one should not blind his eyes to the main events of the Era of Taisho but give them due consideration and weight in estimating the value of the work accomplished in

Japan during the last fifteen years. I will sketch briefly these main events of the Taisho Era in their chronological order and try to show their bearing upon the Christian Movement in Japan.

Imperial Funeral

The first solemn event of *the Era was the Funeral of Meiji Tenno* on the night of Sept. 13, 1912, two and a half months after the decease of His Imperial Majesty. Nothing could be a more impressive demonstration of the hold the Japan Imperial Family has upon the minds and hearts of the nation than that Funeral Ceremony with all its attendant circumstances.

Accession Ceremony

The Accession Ceremony of the New Emperor in the Taisho Era took place in the Autumn of the following year, 1913. Although becoming a reigning Emperor immediately upon the demise of his Predecessor, according to Japanese law and custom, the new Emperor does not formally ascend the throne until after the customary one year period of court mourning for the previous Emperor.

The World War

On August 23rd, 1914, what developed rapidly into the world war rolled like an avalanche upon the nations west and east. Like a prairie fire the flames spread throughout Europe first of all,

involving also all the British oversea Dominions and Colonies, and drawing into its vortex Japan, then China, and ultimately also the United States, which inclusion made it a "World War" in fact as well as in name.

We are here concerned only with Japan's participation in the gigantic and fearful struggle, and the following phases of this participation may be noted: The kind and extent of Japan's participation in the War are noteworthy. The former consisted mostly of *naval patrol* of the high seas, making sea travel safe for allied fleets. While this was not a spectacular part of the war, it was doubtless of considerable importance as so much of success or failure of the Allies depended upon the measure of safety in conveying troops and war material, as well as food-stuffs, from one Allied country to another. That Japan did not take a more direct part in the war by sending an army across to the European Battle fields was variously explained at the time, but was doubtless clearly understood by the governments of the Allied Nations. The fact, however, that Japan did not take that kind of a part in the contest is noteworthy and leaves a good deal for "reading between the lines" to the careful historian.

Taking of Tsingtau

One of the first things Japan did in the war was to oust Germany from her leased territory of Shantung in China by the taking of Tsingtau, the Capital of said leased territory. For this

swift action good reasons could be given. For one thing, it was taking advantage of the war status with Germany to pluck out of her (Japan's) own flesh the thorn that had been fastened there by European Powers at the close of the China-Japan War twenty years before, and had left a festering wound ever since. Japan's authoritative promise at the time of her purpose to restore said territory to its rightful owner, China,—a promise later fulfilled,—did much to reconcile, first of all China herself, and secondly other Powers concerned, to something that could not but seem to interested parties an act of more or less supererogation.

Material Benefits

Next to the United States, the Japanese Empire reaped more material benefits from the World War than any other nation east or west. Especially through ship building and carriage, and by furnishing supplies not easily obtainable in European Countries, wealth hitherto unknown and undreamed of simply rolled in upon those who were venture-some enough to embark upon large enterprises for supplying the constantly increasing demands as month after month and year after year the fearful struggle with the Central Powers of Europe dragged on. The after effects of this sudden and surprising material success are a different story, however, and, seen through ordinary eyes, and not through the magnifying glasses of abnormal war conditions,

have probably brought more tragedy and tears than the material gains for the time being brought comedy and joy.

"The Big Three"

More than any material trade benefits brought to Japan by the World War was the international position she acquired at the Council Table of Versailles. At some points in the history of that Conference there may appear a doubt as to whether the Third Power with England and the United States refers to France or to Japan, but there can be no doubt at all that Japan occupied a position of influence in those Allied Councils hardly second to any of the other Allies that settled, for at least some years to come, the destinies of the opposing Central Powers of Europe and, to some extent, even of the smaller Allied Nations. As a result of her newly acquired international position Japan also, for the first time, became a Mandate Power, a portion of the former German possession in the Pacific being Mandated to her. Territorially that may not mean much to Japan, but from the new point of international politics it is quite a significant fact.

"The Twenty-One Demands"

These were generally considered at the time when made (Jan. 18, 1915) upon China as a political "Coup d'etat"; afterwards, in the light of resulting conditions and sober, sound judgment, they were looked upon, not by other nationals

only but even by some Japanese, as a regrettable "political blunder" of their Government at that time, and something from which Japan has suffered more, both in the eyes of other nations, and especially in the eyes and hearts of the Chinese, than from any other international act in her history.

Siberian Intervention Aug. 1918-Sept. 1920.

This was the third instance in the history of Japan in which she took part in concerted action of international military operations, the first having been in the siege of Peking at the time of the Boxer Uprising in 1900, and the second time that of the World War. Repatriation of European troops, left in inner Russia, by keeping open the eastern end of the trans-Siberian Railway, and the domiciling of "white Russians" (anti-Soviet) in a part of Siberia, were the two objectives of this intervention by the world-war Allied forces. It was mainly in connection with the latter that the difficulty arose resulting from Japan's sending far larger numbers of troops to Siberia than her quota agreed upon by the Allies. However specious Japan's alleged reasons for such action may have been, it was generally held by the other Allied Powers, and admitted by many leading authorities in Japan itself, that this was a violation of an international agreement and a political blunder on the part of the Government then in power.

The Washington Conference

This Conference was of the deepest and far-reaching consequences in the history of modern times, however much the realization of its lofty purposes and high ideals may thus far have fallen short.

One of the most significant results doubtless was the termination of the Anglo-Japanese Alliance and the apparent substitution therefor of what was called the "Four Power Treaty" embracing Japan, the United States, Great Britain and France. Another most significant result was the retrocession of the Shantung leased territory by Japan to China, in Dec. 1922, together with the withdrawal of her superfluous troops from Siberia. The attitude of Japan at the Washington Conference throughout was one of willingness to confer, of readiness to compromise on fair terms, and even of magnanimous surrender of certain international, political and economic advantages held hitherto. For these and other reasons Japan, in the end, gained more from the Washington Conference as a result of the World War, than from the World War itself in the way of immediate results. The evidences for this are still forthcoming as we write.

Assassination of Premier

Two clouds darkened specially the political sky in Japan in the year 1921. The first was the dastardly assassination of Premier Hara, the first great and true "Commoner" Premier in the

history of Japan. Though naturally political conspiracy behind the deed was alleged and sought for, as far as publicly known, it was never found and probably did not exist. The foul deed was universally condemned as a blotch upon the history of Japan without being a reflection upon her Government. Similar cowardly deeds are not unknown in other civilized countries, and, as we shall presently see, far fouler deeds are possible even in such an orderly and well governed country as Japan.

The Regency

The other regrettable condition in 1921 was the continuous and increasing illness of H.I.M. the then Reigning Emperor of Japan which necessitated the creating of a Regency in the person of H.I.H. the Crown Prince in November of that year. Since that time till the passing of Emperor Taisho at the close of last year (1926) there was constant and increasing anxiety concerning His Imperial Majesty's condition.

Royal Visits

There was an exchange of Royal visitors in 1921 and the following year. In the former the Crown Prince of Japan, present Reigning Emperor, visited England and in the spring of 1922 the courtesy was reciprocated by a visit of the Prince of Wales to Japan. The arrival of the latter in Japan was almost synchronous with the "merging of the Anglo-Japanese Alliance in the Four Power Treaty of Washington.

Semi-Centennial of The Protestant Christian Church

March 14, 1922, was the fiftieth anniversary day of the organization of the first Protestant Church ("Kaigan Church" in Yokohama) in Japan. The event was appropriately celebrated throughout the country, especially in Yokohama and other large cities. Stock was taken of what had been accomplished during the half century and various plans for larger operations in the future were made.

The Great Earthquake

From many points of view this must be considered the most significant event during the entire Taisho Era. As much has been written about it in preceding issues of the "Christian Movement," especially in the 1924 issue, there is no need of repeating any of its details. For more than three years now Japan has been passing through the aftermath of the Quake with steady reminders of the serious havoc the calamity has wrought and the end evidently is not yet. Reconstruction has been the order of the day, especially in and about Tokyo and Yokohama, and has been a severe strain, in many cases unbearable, upon the fortitude and endurance of literally tens of thousands of people, many of whom have suffered, and are suffering, in silence, their sorrows hidden away from the public gaze. And if it is any consolation, we may well believe that many useful

lessons have been learned and taken to heart by what happened at high noon on Sept. 1, 1923.

Attempt on Life of Prince Regent

The year 1923 ended amid the profoundest feelings of national regret and shame over the outrageous attempt on the life of the Prince Regent, on Dec. 27, while on His way to the opening of the Forty-seventh Session of Diet. The openness and unexpectedness of the crime added notoriety for which the perpetrator of the deed was most likely insanely thirsting. The Namba family sequel to the crime was tragical, while on the other hand, the gracious clemency and kind consideration shown to the family by the Prince Regent in person was one of the most beautiful deeds of true humanity and shed a fadeless lustre upon the character of His Imperial Highness. It is generally believed that the attempt upon the Prince Regent's life had no political significance; at least none was alleged in public and no others were implicated in the crime.

Marriage of Crown Prince

As a happy off-set to the great Earthquake in the Autumn of 1923, and the attempt on the life of the Prince Regent at its very close, there was the Marriage of the Prince Regent with Princess Nagako Kuni on January 26, 1924. This auspicious Event was well calculated to drive some of the sadness away from the minds and hearts of the people, who devotedly loved the Crown Prince

—now H.I.M. the Reigning Emperor—and spread gladness throughout the land.

American Immigration Act

Lights and shadows, national and international, were rapidly alternating each other during the "Taisho" period. One of these shadows, of a darker hue, was the passing of the American Immigration Act with its Exclusion Clause, put in force from the Spring of 1924. It not only called forth much discussion in the press and on platforms on both sides of the Pacific, but created an American-Japan relation the portent of which cannot even now be calculated with any degree of certainty. That the "Act" was primarily aimed at Japan was almost universally believed, though, of course, denied by the Government that created the Act. Nearly three years have passed by under the shadow of this international cloud, and no amount of optimistic reasoning or surface silence can satisfy the soberly thinking mind that "all is well" on this question so keenly felt by a sensitive people. The hope cherished that there may be some modification made in 1928, relieving the tension and clearing the sky overhanging the American-Japan relations should not simply be laughed out of court as irrelevant to the case or positively hopeless of realization. As the matter stands at present, it is fraught with serious possibilities which, if actualized, would be calculated to bring great injury to both countries concerned, the apparent indifference or opposite judgment to the contrary notwithstanding.

Russo-Japan Treaty

This Treaty between Japan and Russia was negotiated early in the Spring of 1925 (Feb. 25) by which Japan recognized the Russian Soviet regime as a *"de facto"* Government as well as in name. One of the main movers in bringing about this international *entente* was Viscount Goto, a staunch advocate of amicable relations between his country and her formidable Northern Neighbor. The matters involved in this politico-economic Agreement between these two countries are not a few, but the most outstanding one, of ccurse, is Japan's interest in, and foothold on, Manchuria, Mongolia and eastern Siberia, not to say *China.* Inferences made at the time, and since, that the agreement held in its bosom a possible Russo-Japano-German Pact of some sort were, of course, hotly denied by the parties concerned, especially by Japan, and may most likely be dismissed as one of those things that belong to the one-never-knows-what-may-happen category of international events. Just how far Japan has profited, or will in the near future profit, by the Agreement is a matter of considerable doubt. There is always, on the one hand, the serious handicap of Japan's reservation concerning "Sovietizing" her people, evidenced already by Tokyo's refusal to admit, and officially recognize, a small army of "commercial attaches" or agents from the Soviet Government. And there is, on the other hand, the persistent demand by over-sea Powers that the Russo-Japan Treaty must not

be a menace to the "open door policy" in the Orient. The latter Japan naturally desires to be clearly understood as a fact, which, if believed, avoids possible international complications.

Exactly how much the Russo-Japan Treaty is a guarantee against a repetition of the 1905-6 events between the two Powers is a moot question. The reported saying of Soviet Ambassador Kopp, while actually on his way to Japan in his official capacity, that the Treaty was "nothing but a scrap of paper," at first caused some newspaper comment and commotion, but was soon passed over as a piece of impossible official stupidity and hence most probably "a lie." At any rate, the rumor did not prevent the Soviet Ambassador from being received at Kasumigaseki, though without any flourish of banners or blowing of trumpets. That all is not altogether smooth sailing is also indicated by the difficulties encountered in the attempt to formulate and put into effect a Forestry Agreement whereby Japan was to obtain immense tracts of forest for the cutting of timber. At present this is in *"chushi no jotai"* as the Japanese say, i.e., held in abeyance.

I have dwelt on the above matter somewhat at length for the reason that, whatever may be the developments in Eastern Asia in the near future, Japan and Russia are without doubt two of the main pieces on that particular international chess-board.

Manhood Suffrage

The more than trebling (from 3,000,000 to about 10,000,000) of voters in Japan by the passage of the Manhood Suffrage Bill may well be called *the outstanding event* of the year 1925 (March), if not of the entire Taisho Era. For it not only marked the realization of a political status hoped for and toiled for during a period of decades, but it also placed Japan on a footing of democratic equality of her male citizens that demonstrated the irresistibleness of the march of progress to which Japan is irrevocably committed. The term "proletariat" is not any longer without real meaning in Japan.

As to the concomitant Woman's Suffrage Bill, —agitated for some time and by no means shelved, — it suffered from premature birth. Wisely it was left to simmer while the Manhood Suffrage Bill was boiling over in the political pot and finally dished up as a finished(?) product in the shape it now exists.

The next step will be woman's suffrage, sure to come though possibly slow in coming to full womanhood, but backed by the rapidly growing "Woman's Rights" consciousness throughout the nation and especially among the class of so-called "common people."

Prince Chichibu to Europe

This meant somewhat more than the visit of the former Crown Prince, now H.I.M. the Emperor, to Europe in 1921. That might be called

mainly a visit of courtesy returned the next year by the visit of the Prince of Wales to Japan. But Prince Chichibu went to England with the declared purpose of *going to school* there, and that was something entirely new in the history of Japan. It was in the first place a significant and very graceful gesture on the part of Japan of her feeling of very cordial friendship for her erstwhile partner in the Anglo-Japan Alliance; an assured token that the termination of said Alliance had lessened not a whit her feeling of genuine friendliness towards the Island Empire of Europe.

But even more than this, the kind of life Prince Chichibu was to lead, and did lead, while in England, showed in plainest manner possible how far the bars of exclusiveness drawn hitherto before the doors of the Imperial Household Department had actually been let down. There was universal satisfaction and profound sympathy with this "new departure." It was rightly felt that this broke down another class barrier in the Japanese nation and brought the so highly venerated and deeply loved Imperial family a step nearer to the thoughts and feelings of the people as a whole without diminishing in the least the glory of the Imperial House. During the absence of the Prince in Europe almost daily bulletins or notes concerning his doings appeared in the newspapers which brought His Imperial Highness into the lime-light far more than if he had pursued his ordinary tenor of life here in Japan.

It was doubtless regrettable that the serious illness of the Prince's father, H.I.M. the Emperor, necessarily cut short his European trip by probably several months.

Democratic Tendencies

In some of the events recorded above *democratic tendencies* can be clearly discerned. That these tendencies have not only continued throughout the Taisho Era, but have attained accelerated force from year to year, will not be doubted by anyone acquainted with Japan's history during the past fifteen years. There are elements in the situation that appear alarming to some called "Conservatists," but certain events have at least to some extent justified their suspicions if not their fears. The various safeguards taken by the custodians of law and order, especially by the Educational Department and that of the Police, against "dangerous thought" may sometimes appear to the outsider puerile or even ridiculous, and to others may seem to rather stimulate the evil tendencies they are intended to check and to overcome. But these judgments must also be taken with a discount always due to the usual popular discontent with authoritative measures of legislation and execution. Influences are doubtless seeping into the thought life of especially the more light thinking youth of Japan, the same as in every other modern nation, that may easily develop into radical tendencies calculated to work serious harm to the individuals concerned and to

society at large. It needs more than ordinary wisdom and tact to guide such tendencies into channels that are wholesome and stimulating to the best interests of the Nation. The end of "Taisho" found the youth of Japan, of both sexes, far more liberal than at the beginning of the Era, and that in itself is something to be profoundly thankful for notwithstanding the fact that the change has dangerous elements. No forward movement among men has ever made its way without encountering dangers as well as obstacles. The bearing of this particular change in the thought life of young Japan upon the Christian Movement in this country is of paramount importance. It has opened wide doors of opportunity and avenues of approach with the message of the Gospel that had heretofore seemed closed. It has brought the literature of the Christian Message to the fore, limited only, sad to say, by the comparative poverty of production and by the lack of effective methods of marketing what was produced.

But "democratic tendencies" in Japan during the Taisho Era have by no means been confined to the new aspirations of the youth of this country. They have been one of the marks of progress along the line of political, social and commercial activity. With the new Manhood Suffrage the people have begun to take a more general, and a more intelligent, interest in the things that are going on. Social intercourse has become more free and is leaping over class boundaries or breaking them down.

Expatriation Bill

The actual passing of this Bill and its promulgation in 1924 was another forward step of Japan in the sister-hood of nations. That the final step in its consummation was somewhat forced perhaps by circumstances not altogether within the control of the Tokyo Government itself, hardly detracts from its value now that it has actually become Law. Most Government measures, in any country, are forced more or less by circumstances. Governments are bodies proverbially slow to move unless circumstances cause them to move. Naturally these bodies are static, but fortunately they have forces at their heels that shove them on to action. At any rate, the Expatriation Bill, which among other things, has done away with what was called "double citizenship" for Japanese Children born in America and hence American Citizens so registered, is decidedly one of the marks of progress in the Taisho Era. It has cleared away another cause of possible international misunderstanding, especially between Japan and America, where a thorough and mutually sympathetic understanding on all international questions is of supreme importance to both countries and to the world at large.

Japan-American Relations

If questioned whether during the fifteen years of the Taisho Era these relations have become better or worse, more friendly or less friendly, only those but slightly acquainted with the facts

in the case would be ready to answer categorically either one way or the other. It is decidedly a matter of lights and shadows, and which of the two predominate is not easy to say with any show of authority. But this much at least can be said without fear of reasonable contradiction, namely, that the mutual understanding of each other's problems and difficulties has greatly increased, and that is something of immense value. The tremendous progress in intercourse and interrelations of various kinds has produced an atmosphere of nearness to each other in the place of that of aloofness formerly existing and mainly caused by mutual ignorance. The diplomatic groundwork of Japan-American relations has at times during the Taisho Era been severely tested, but was ever found to be of such excellent quality that it withstood successfully the violence of waves of popular feeling, of sectional racial prejudice, of suspicion and distrust, of selfish greed, of supernationalism and even of outbursts of implied and open threats. Evil-minded men and mischief-makers have sought to sow upon the field of international differences the seeds of discord and dissatisfaction with the hope of thereby reaping a harvest of material gain, but by the grace and guidance of Him who watches over the tiny sparrow and directs the counsels of the mighty ones of earth, these seeds of discord and dissatisfaction have hitherto not come to fruition, and it must be the hope and prayer of every well-wisher of mankind that they never will. This much can be said, in the humble opinion of the

writer, that the glow of the sun-set of the Taisho Era upon the Japan-American relations situation has broad streaks of promise for a bright morning of the new "Showa" Era, and it is sincerely hoped that this may be indeed the dawn of a new day in which these two great nations on either side of the Pacific shall come to a perfect understanding and a completely harmonious co-operation in the great task awaiting for bringing "peace on earth, and good-will to men."

Japan in China

Speaking in broad, world terms, there is no more important international subject on the tapis than of "Japan and China." As already noted, Japan's concessions and recessions of territory and special privileges in China since the world-war have most materially changed her status for the better in that country. It has almost changed this status from that of an enemy to that of a friend. This is not only of China-Japan importance but decidedly of international, of world-wide importance and significance. Especially the closing year of "Taisho," and still more the closing months and days of the Period just past, this "Japan in China" situation has grown apace in interest. The great confusion in China, the important Customs Conference, the growing demands of China for equi-lateral treaties, the surprisingly rapid progress of the Canton Government and Southern Military Forces through a large part of China, and withal, the "watchful

waiting policy" of Japan with its persistent professions of great sympathy with China's national ambitions,—what does it all mean, and what all is it likely to bring forth in the near future? How will Japan come out of the present struggle in China? Is Japan playing China and the other Powers fair? Is China playing Japan and the other Powers fair? Is anybody playing everybody or anybody else fair in the struggle? Or is it mainly old, time-worn politics played in modern fashion? Some, no doubt, could tell, but they won't; and others would like to tell, but they can't, and there you are.

And what has all this to do with the Christian Movement, with the Progress of the Kingdom anyway? Methinks, much in every way. For it is within the sphere of these international movements and strivings and contentions that the Christian Movement must *move*. To a certain extent its weal or woe is bound up with the weal or woe of nations. It may be denied by men to lend a helping and a healing hand, but even such denial is not the end of its duty or its privilege to weep with those that weep over unrighteousness and to rejoice with those that rejoice over the triumph of righteousness and truth. Yea, more than this. Unless the Christian Movement can, and dare to, point out the way to abiding international peace and prosperity, and by self-sacrificing service exemplify that way at a critical time like this, she altogether forfeits her right to be called "the light of the world" and "the salt of the earth." At this point there rests upon the

Christian Church in Japan and in China, as well as upon that in America and Great Britain, a most solemn responsibility as the Messenger of Peace, which responsibility the Church can shirk only at the risk of her own life. As we write it is reported that Christian missionaries are sent by droves out of the interior of China. Well it will be if this does not at all mean that Christianity—that Christ, is driven out of the hearts and affections of the Chinese people who had learned to know and to love Him a bit.

Social Movements

The greatest changes in Japan during the Taisho Era were probably in the domain of social life. It is not correct to designate these changes by the general term "Socialism." That term connates simply one side or tendency of social life but nothing more. As a matter of fact it does not at all express correctly how people live, which is the main thing, but rather how certain people think and theorize about life. There are, what are called "Socialistic tendencies" in Japan, as in almost every other country in the world today, but there is no such thing in reality as Socialism in the form of an organized institution or party.

But *social life* in Japan has been well-nigh revolutionized during the Taisho Era just passed. To point out in particular the changes that have taken place would require altogether too much space in this review. Evidences of the social changes are touched upon in several of the articles

that constitute the main body of this volume of the "Christian Movement." The so-called "Emancipation of Women" from their former contracted sphere of opportunity and activity took enormous forward strides during the past fifteen years. It has brought Japanese women face to face with many of life's problems to which she had before been as alien as if they were problems thousands of miles away. Social freedom in intercourse of the sexes has developed to a point that to the conservative beholder seems at times nothing short of alarming.

Social equality of classes, the demand for the emancipation of these hitherto regarded as distinctly inferior in the social scale, the leveling of social barriers that seemed two decades or so ago as well-nigh insurmountable, the awakening of the laborers and farmers even to the extent of developing into a Labor-Farmer Party in politics, —all these and many other "signs of the times" are plain indications that socially Japan has been "modernized" within the Taisho Era to an almost unbelievable degree.

The leveling of social distinctions, the letting down of bars of separation between class and class, has also been clearly indicated by the changed attitude of the Government towards the people as a whole, it has taken the people into confidence regarding its actions far more than used to be the case. The "press-gag," though not wholly removed, has been considerably relaxed for the benefit of the people. The press in Japan is rapidly becoming what it is in Western Countries.

with certain exceptions always, the "vox populi."

Upon this phase of Japanese life also, the Christian Movement has a most significant bearing. The change has not made Christian activity easier but decidedly weightier. At every turn in the onward march of social change and progress Christianity has had to keep pace with the movement or be left stranded high and dry. How well the Christian Church has availed herself of the new opportunities, how far she has measured up, or has failed to measure up, to her increased responsibilities, is a matter of deep concern to the Christian leaders in Japan. "Concern" is better than mere condemnation, for the former shows a better heart than the latter. But condemnation of those who have no real concern in the matter should cause no more alarm than does the beating of the wavelets against the solid rock. Nevertheless, there is a strong feeling in the minds of many well-wishers of the cause of the Kingdom that the Christian Church has not been as great a moulding, directing and transforming factor in the changed social life of Japan during the Taisho Era as it was her privilege and her God-given task to be, and that is putting the case mildly. Not that we would like to have seen Christianity here in Japan socialized, but rather social life Christianized. That, however, could not, and never can, be done without Christianity entering with its divine message of strength and hope and joy deeply and most sympathetically into the social life of the people with its burdens of doubts and fears, of sufferings and sorrows, of anxieties and

despairs. This great task, it seems, lies still as an unperformed one before the Christian Church, and for it she will have to gird up her loins and "put on the whole armour of God."

Industrial Progress

Industrially also, Japan has made prodigious strides during the Era just past. There has been no *revolution* along this line, but a steady and strong *evolution* or progress that has fully kept pace with Japan's forward-looking program along all other lines. Perhaps most phenominal of all has been the automobile industry with its many ramifications of necessary changes and improvements. For one thing, for example, automobile development means necessarily roads improvement, and this is also evidenced here on every hand. Thus far Japan has largely imported her automobile material, but no one needs to be surprised to see evolve in the near future a Japanese limousine or Willis Knight to compete with the best cars in the world.

Traffic in the air has not made the sudden sweeping progress that traffic on the roads has made. However, in the former, too there is no stand-still but steady progress even at the serious cost of many lives sacrificed on the altar of industrial competition.

"Sub"-traffic has now been taken in hand in the Capital of the country, and soon Japan will be fitted out from the bowels of the earth to the top of the clouds, *and above,* with traffic machinery

of all sorts. It all means that Japan is *moving*, which again means that any modern agency for the welfare of the people, like Christianity, must be wide-awake and moving as well. Superficially religion may seem to have little or nothing to do with the question as to whether people travel *on*, or *under*, or *above* the ground; but actually there is a good deal of connection in as much as these ways of travel of mankind determine a good deal in methods of living and tempers of mind and heart. "As a man thinketh, so he is," said an ancient sage, and thinking is greatly influenced by outward ways of living, while the reverse is no less true. Unless the Church can send its Christian message down to the "sub" and up above the clouds as well as ride quietly on the surface of the ground, it will rust and decay in its tracks. In other words, the Christian message must *keep step* so as to let its voice be heard where people have their ears to hear.

Educational Affairs

While no striking reforms or changes have marked the Educational Affairs of Japan during the Taisho Era, the "Mombusho" (Educational Department) has throughout maintained a position of paramount importance in the thought-life of the people. During the fifteen years under review, education in Japan has continued to be a topic of absorbing importance to the youth of Japan. The "craze" for an education has not abated a whit, one proof whereof is the still great

excess of demand for higher education over the supply the Government has to offer. Private institutions of learning also have been abundantly patronized notwithstanding much criticism, wise and otherwise, that has been showered upon them by well-wishers and evil-wishers alike. This criticism has, of course, been largely doled out to Christian Schools, which still seem to be a veritable "thorn in the flesh" even to some good people.

The effort of the Educational Department to bring educational institutions of any kind whatsoever under its protection and fostering care, has continued throughout the last decade and a half but with no show of force except perhaps in the matter of compulsory military training in Middle and High-Schools by an agreement between the Bureaus of Education and of the Military. This movement was inaugurated near the close of the Taisho Era and has not yet been sufficiently tried out to judge fairly of its merits and demerits. Some of the Christian Schools have wholly "conformed" and others only partly. Various comments upon its success or otherwise have been made, but as a degree of freedom in the matter was accorded to the private schools, some of the latter have availed themselves of this privilege by holding the carrying out of the plan in abeyance. There has, however, been a strong protest raised here and there by the students themselves, more of the Government than of the private institutions. This protest took the form of "anti-militarism" on the ground that compulsory military training in school was a species

of pro-militarism largely inspired by so-called "militarists." This charge was, of course, vehemently denied by both the Educational and the Military Department, but mere denial is frequently far from convincing proof, and so it was in this case because the measure has all the earmarks of militarism here in Japan just the same as it has in every other country where it is proposed, all assertions of its advocates to the contrary notwithstanding.

And this leads to the remark that anti-militarism in Japan has gained considerable force during the Taisho Era, of which widespread opposition to military training in schools was a clear evidence. Not that there are already a large number of out-and-out pacifists, but with the growth of democratic ideas, the pressure of economic demands and the industrialization and commercialization of Japanese life, militarism must needs go to the wall and give way to pacific pursuits. This gradual change from destructive militarism to constructive pacifism, if one may so call it, is one of Japan's national, or political, triumphs during the Taisho Era. That Christianity helped on this change,—certainly has not hindered it,—cannot but be the judgment of unbiassed minds.

Religious Progress

The Taisho Era has not been marked for striking religious revivals either in the Christian Movement or in the non-Christian Religions of

Japan though a *"revival of Buddhism"* is not infrequently mentioned. There are many who are better qualified than the present writer to pass valuable judgment upon this so-called "revival of Buddhism." Some would designate it rather as *"galvanized* Buddhism," the galvanizing incentive and force coming largely from Christianity. But that may be a not altogether unbiassed judgment and may fail to do full justice to all the elements involved in recent Buddhistic activities.

One religious feature that has from time to time during the Taisho Era made its appearance is *religious syncretism.* The initiative force behind this movement has been partly from the side of Government officialdom, as e.g., the Conferences of the Three Religions promoted by the Home Minister and other high officials and responded to by Shintoists, Buddhists and Christians, and the organization of a religious triangular Society for the promotion of mutual good feeling and co-operation along lines of social service. This latter feature is becoming more and more prominent as religious social service, largely initiated and carried on in its first stages by Christian organizations and individuals, has gradually fallen to quite an extent into the hands of non-Christian organizations and individuals while some of it is carried on by a combination of all the three religious forces, if Shinto-ism is still to be counted as a "religious" force. It is this kind of combination and co-operation that is increasingly urged upon the Christian Church in Japan. Just in how far Christianity should lend a willing ear to such

co-operation is a serious question as bearing upon her future in this country, and by way of larger results, in the entire Orient. That the question has decidedly its dangerous aspect must be clear to every Christian thinker who knows something about syncretism in the history of the Christian Church from its beginning 1900 years ago. The oft-used figure, again used in a recent newspaper article by Mr. Matsumura, of climbing a mountain from different sides at the bottom but all arriving at the same point on the top and "seeing the same Moon," quite fails to convince those who know well that a mountain is one thing and religion is quite another thing.

The Religious Bill

As this "Bill" is fully set forth in an article by Bishop Uzaki and found in the body of this book, it is unnecessary to say much about it in this review. The "nut to crack" in the matter is of course, the strong desire, persistently pressed and unceasingly labored for, of the "Mombusho" (Dep't of Education) to gain control of anything and everything in the country that can at all be designated as education, whether merely intellectual, or moral, or religious. The main counter contention is that such control over religious activities, including practically every feature along that line, is apt to become, if not so "per se," an infringement of the religious liberty granted by the Constitution of Japan.

Important Conferences

Besides the World Sunday School Convention in 1920, other important international Conferences were held in Japan during the Taisho Era, the most noted ones of which were the Pan-Pacific Science Congress in October 1926, and the Red Cross Conference held in November of the same year, both in Tokyo which has become one of the recognized world centers, for such Conferences, and the Japanese delegates attending these conferences are increasingly occupying influential positions in the deliberations.

The Ministries of The Taisho Era

At the initiation of the Taisho Era the Katsura Ministry was at the helm. This was succeeded by the Okuma Ministry which held sway from 1914 till 1916 and to which the Terauchi Ministry succeeded. In rapid succession there followed the Hara, Takahashi, Admiral Kato and Yamamoto Ministries and later the Kiyoura, Kato and Wakatsuki Cabinet,—no less than *ten* different Cabinets in fifteen years, an average life of eighteen months for each. The last, the Wakatsuki Ministry, seemed tottering to its fall towards the close of the Taisho Era and probably escaped such a fate largely on account of the very serious condition of H.I.M. the Taisho Emperor.

Demise of H.I.M. The Emperor

The Taisho Era came to its close with the passing away of H.I.M. the Emperor early in the

morning of Christmas Day, December 25, 1926. It was the end of a very protracted illness, one might almost say, during the entire Era of Taisho, with partial recoveries and relapses from time to time. This kept both the Government and the people at large in an almost continuous concern for their beloved Ruler and the Imperial Family. From it also followed the creation of the Regency of the then Crown Prince in 1921 which lifted from the shoulders of the Emperor the burden of Government and secured for His Imperial Majesty the much needed rest and quiet.

One of the remarkable features of the history of the final weeks and days of the Emperor's illness was the very detailed information given out to the public almost hourly concerning the condition of the Imperial Patient. This departure from former procedure of secrecy concerning matters of the Imperial Family, especially H.I.M. the Emperor, called forth universal approval and praise as a sure sign that Ruler and people have been brought into a closer fellowship of life and belong to each other in common sorrows and adversity as well as in common joys and prosperity.

The Year 1926

We can do no more than simply mention a few of the outstanding events in the closing year of the Taisho Era.

In the Royal Palace there was on Dec. 6th the celebration of the First Birthday of Princess

Shigeko Teru, the first child of the then Prince Regent, the present Reigning Emperor.

Among Government circles, ridiculous as it may seem, the "Bokuretsu Picture Scandal" seemed to constitute the main political issue. Next to this was the Osaka "Matsushima Scandal" in which a number of high officials, even Premier Wakatsuki, were alleged to be involved.

The Campaign to raise the National Prohibition Age Limit Bill from 20 years to 25 years of age was vigorously carried on but not brought to a conclusion one way or the other.

The formation of the new "Nippon Laborers' and Farmers' Party," including several hitherto existing parties, was consummated towards the close of the year and is calculated to bring about important changes in political party alignments. As yet, the triumvirate of Kensei Kai, Seiyu Kai and Seiyu-honto are holding the field with the first named in dominating position, having eight of the twelve Cabinet portfolios.

The dedication of Admiral Togo's former flagship the "Mikasa" took place at Tokyo on November 13 with appropriate ceremonies.

The ban on "radicalism" among University Students was rigidly enforced resulting in some clashes between students and police authorities, but no very serious conditions have developed. *Evolution* is still having the upperhand over *revolution* in Japan, and it is ardently hoped that this may continue to be the case during the Showa Era, the Era of "Radiant Peace." That the peace sentiment and peace conviction among the people

of Japan, especially among the younger generation, have been growing during the past year seems generally believed.

Of sight-seeing visitors to Japan 1926 had her full share. This diversion(?) seems to become more and more popular and the Orient is again a load-star for travelers for pleasure. Among the most noted of such visitors was Dr. Wm. Elliot Griffis, former resident in Japan, with Mrs. Griffis. Another notable visitor was the "Lord Bishop of London."

Fires and Floods wrought their usual havoc during the year, in fact, 1926 was a "Fire Year" according to the superstition about "three bird days" in one year. The most destructive fires were one in Tokyo on the 15th of November, and one in Numazu on the 12th of December.

The completion of a fine modern auto road between Tokyo and Yokohama may be noted as one of the distinct marks of progress in road-improvement, which is one of the most urgent demands of modern Japan.

A careful perusal of the articles in this volume of the "Christian Movement" will produce mingled feelings of depression and of elation, of discouragement and of encouragement,—but amidst it all there should be thankful recognition of the presence and power of the Holy Spirit working through human means, in various ways, for the progress of the things of the Kingdom. And withal we may believe that "the half has not been told" of what the Holy Spirit wrought during this past year in the secret chambers of the

souls of men, women and children to bring to them some gleam of light in darkness, some strength in weakness, some comfort in sorrow, some repentance of sin, some assurance of salvation. Most of these things are never told in books but may be read between the lines of articles like the following, and they should give us new assurance of God's faithfulness to his promise, "My word . . . . . shall not return unto me void."

PART II

EVANGELISTIC SECTION

CHAPTER II

THE EVANGELISATION OF THE ABORIGINES OF FORMOSA.

D. MacLeod.

The Christian Faith has now been on trial for nearly two thousand years. Its history has not been one entirely of steady progress. There have been serious relapses. Nevertheless, one thing has been made sufficiently clear, especially during the more recent period of foreign missions, and that is that no race or tribe, however primitive, or degraded, once brought under the influence of the Christian Gospel, has been found incapable of moral and spiritual uplift and progress. All men have a capacity for God, and it is our duty to offer to all mankind the glorious privilege which our Lord and Saviour Jesus Christ has made possible for all men, even redemption through His life, death and resurrection. The Church of Christ can never rise above her present apathetic, and slumbering condition till she has discharged

this inevitable obligation to the more unfavoured members of God's great family throughout the whole world. The words of our Lord, "This Gospel of the kingdom must be preached in all the world" are as binding as ever.

The evangelisation of the Aborigines of Formosa has been a standing challenge to the Christian Church for the last generation. Many friends of Missions are wondering why, with two Christian Missions in their neighbourhood, this work has not been undertaken. The writer received a letter from one of our leading missionaries in China two years ago, asking him the reason for the delay. There were some valid reasons which might be offered in the past, but we fear that we cannot offer them any more. We are hoping that the time of the enlightenment of these neglected people is near at hand.

This task appealed to the writer very strongly twenty years ago when he came to Formosa. He felt so keenly on the subject that he got the officials to allow one of the savages to come to Tamsui to teach him the language of the nearest tribe. Unfortunately he had already come in touch with the present non-Christian civilisation, and had become an opium-smoker. After spending a week at language study the opium-smoker could stand it no longer, so escaped to his mountain home. At that time the Formosan Government changed its policy of leniency, and definitely undertook the task of forced subjugation. There was no possibility of carrying on mission work among the warlike savages during the last

twenty years. It has been a period of bloody struggles between the Japanese soldiers and the fierce and treacherous inhabitants of the mountains. Now that we are living in peaceful times, these hill-tribes being entirely subjugated, the hope is cherished that the time of their redemption is at hand.

Reasons for the Present Interest in the Task.

Several years ago at a conference of all the North and South Formosan missionaries this problem was very fully dealt with. The conference passed a strong resolution that the time had come for undertaking the task of the evangelisation of the Aborigines. This resolution was forwarded to the respective Churches in England and Canada. It must be stated that at that time they were far from being totally subjugated. The missionaries on furlough constantly brought the matter before the Home Churches, but there was no clear scheme presented, and the result has been that no volunteers have offered themselves for this task.

At the same time that this resolution was passed at the above mentioned conference, the Presbytery of North Formosa took up the matter. A committee was appointed, of which the writer was a member, to find out what the possibilities were for opening Christian work among the savages, and also to ascertain what the attitude of the officials was toward such an undertaking. Those who approached them received no encouragement. They stated that the man at the head

of the Savage Bureau was in entire control of the whole savage population of Formosa. We were told that the morals and education were placed in the hands of Buddhist priests and policemen. At that time the north Formosa presbytery was so enthusiastic that a special fund was started for the purpose of opening work at the most feasible point. A preacher was appointed to begin work at Karenko, but owing to the fact that the preacher was a failure, and that there was no encouragement from the authorities, the work seemed to open more readily among the Chinese. The interest on this fund is now being used for evangelistic work among the non-Christian community.

It may be stated that the chief reason for the present interest in the evangelisation of these people has been created through the efforts of a Japanese preacher, Mr. Inouye, who came to Formosa several years ago for the purpose of preaching to the hill-tribes. Several years previously his father had been killed by the savages on the east coast. After Mr. Inouye's conversion he felt a strong call to preach the Gospel to the people who had taken his father's life. At the time of his arrival the public press wrote an article about his worthy objective. From that time till now the writer has been in close touch with him. In fact he had hoped that the Canadian Mission might engage him as their missionary to the savages. There were reasons why he was not engaged, the chief one being that we

were certain he would not be permitted to begin definite Christian work among them.

Very soon after his arrival he sought permission to begin work among them, but it was not granted. He was advised to go back to Japan and get some rudimentary knowledge of medicine. After his return to Formosa a Christian Japanese doctor took interest in him and recommended his appointment as school-teacher in the Sinchiku prefecture, in a small savage hamlet, twenty or thirty miles into the mountains. There he spent several years as school teacher. His wife and children spent three years with him at that point, but owing to ill-health they all had to return to Japan. After a year or two of evangelistic work in Japan he returned to Formosa the third time, still feeling the call to the task of the evangelisation of the savages. The door being still closed on him he was engaged as a preacher by a group of Japanese Christians in the city of Sinchiku. Later on he removed to Taihoku where he was engaged in preparing a book on the savages, and his own experiences among them. The book was published in 1926 and has already created much interests in his efforts, and in the work which has been on his heart for many years.

Last year he visited Japan, and got many Christians to promise financial support. Last summer the writer had an interview with the well-known Christian social worker and novelist, Mr. Kagawa, and found him much interested in Mr. Inouye's efforts. The latter on his return from Japan once more approached the authorities

with a view to securing permission to start at least Sunday School work among the children of the district where he used to teach. So far no permission has been granted. A few months ago Mr. Inouye and one of our medical missionaries together with the writer spent two days in that same district. It was interesting how enthusiastically the children sang the familiar hymns in Japanese. The officials did not manifest the least opposition. They treated us most friendly, and one could imagine that should Mr. Inouye begin Sunday School work there he would meet with no opposition. The writer's opinion is, however, that the work of the evangelisation of these tens of thousands of savages must be undertaken on a much larger scale than the efforts of one independent individual, however earnest he may be, and must be started not in a small hamlet, whose people belong to the smallest group of savages in the island.

At the conference of Federated Missions this important pressing question was taken up. Probably this article is one of the results of that discussion.

The Aborigines of Formosa.

There is no reliable historical record of the origin of the savage tribes who have inhabited the island of Formosa from the very dawn of history. The common tradition is that their forefathers came from the south, being driven in canoes by storms and ocean currents to the north

and cast on the shores of Formosa. Some claim that they are related to the inhabitants of the group of islands which lie to the north-east of the island. Others claim that they are related to the Negritos of the Philippine islands, but the most reliable view seems to be that they have a mixture of Proto-Malayan and Indonesian blood. The Dutch in the sixteenth century called them the East-Indians.

Previous to the rule of Koxinga, the Chinese pirate, thousands of immigrants had already begun trading with these wild savages. But the unscrupulous treatment of these greedy Chinese started much strife between them, and after the Chinese took control of the island the struggle for supremacy was fierce and incessant. These hill-tribes were driven further and further into the mountains, and when the Japanese took control of the island the struggle became more intense still. The struggles are now over, and the subjugation of all the tribes is practically accomplished.

In the past they used to be called head-hunters, and so they were, for this occupation was their chief delight. Only a few years ago, when the writer was about to start on a short-cut of about thirty miles walk through the mountains, he was told the night before that three bodies were found on the road which he was to take the next day. Unnecessary to state, their heads were taken to celebrate another carnival, and unnecessary also that the writer changed his route. We must not conclude, however that the

Formosan savages are more wicked than other savage tribes in the east. Old traditions and customs die out slowly. It is not many centuries ago when people were burned at the stake, and witches were burned to death in the presence of an infuriated crowd of supersitious semi-pagans. The ghastly sight of a mad crowd lynching, even a culprit, in the presence of so called ladies and gentlemen of the twentieth century is a very much less tolerable sight than that of a Formosan savage proving his daring and prowess by dispatching the head of an enemy.

Among the most of savage races the "coming of age" of their youth has a good deal of significance. It used to be a time of festivities. What could be more fitting on the part of a young "brave" than the exhibition of a fresh head from one of the neighbouring tribes or better still from these inhuman outlanders, the Chinese and Japanese who had driven them like wild beasts into their mountain lairs? There were occasions when a chief found it difficult to settle a dispute. Here was a chance for the disputants to call heaven's favour to the side of the innocent, and the man who first produced a human head was of course the innocent one. When a youth was of marriageable age he had to prove his prowess by securing a head before he had much chance of winning the favour of a young maiden. This was more so in Formosa where the settlement of marriage is in the hands of the female sex.

As the Aborigines were gradually subdued this wicked custom was given up. Their guns

were surrendered, and the head-hunting knife remains now in its sheath, but so much accustomed have they become to carrying this weapon that one scarcely ever meets a savage male without this ugly looking knife hanging from his girdle. Soon after their subjugation they looked like tame lions having their teeth extracted. The chief task of their victors seems to be the creation of enough enthusiasm in them to face the duties necessary for their livelihood. It is remarkable, however, to notice the wholesome endeavours on the part of the officials in charge. Much is being done to stir their ambition. The priests appointed for their religious instruction have been in the most of cases failures, but the policemen and other officials seem to be happy with their lot among them, and by casual observation, one can see that they and these hill-tribes are on friendly and even intimate terms. But these officials have no interest in their spiritual welfare. Indeed they are as much in need of spiritual enlightenment themselves as the people entrusted to their care.

Christian Efforts Among Them in the Past.

In 1624 The Dutch East India Company took possession of the south part of Formosa. In 1627, three hundred years ago, the first missionary, Rev. George Candidius arrived. During thirty-seven years of Dutch rule thirty missionaries were sent to Formosa by the Dutch Church. These faithful men did much to civilise and Christianize these savages among whom they

laboured. They were unfortunately working under a great handicap. They were as members of a State Church used by a commercial organisation as instruments to govern a primitive race who had hitherto been ungoverned from the outside. They were forced to transplant a western system of State religion among those who had never come in touch with any kind of civilisation. Probably the chief failure of this mission was the fact that they were driven out by an unscrupulous heathen tyrant, whose regime introduced a long period of feuds and bloodshed, both among themselves and with the savages. The worst element of the Chinese population poured in with its heathenish superstitions. When the English and Canadian Missions began their work, no traces could be found of the efforts of these faithful missionaries of the Dutch Church, except in the shape of unreliable traditions. Much credit is due to Dr. William Campbell for his labours in the writing of the history of this first Mission to the savages of Formosa.

When the two Missions mentioned above began their work in Formosa they found a ready response among the semi-civilised Pepohoan savages on the west and on the eastcoast. It was probably among them that the Dutch carried on their Mission work. By this time they had adopted Chinese ways of living, many of them having already accepted their superstitious beliefs. When the missionaries with the new religion came they almost en masse embraced Christianity. This was largely due to the fact that they had no

definite beliefs of their own, and idolatry was not known among them except by adoption. Another reason was that they were despised by the proud Chinese, and in many cases the latter had by treachery dispossessed them of their land. Unfortunately they were slaves to strong drink, a vice which has almost ruined them as a race. They are being fast assimilated by the Formosan Chinese, and will be in a few decades almost extinct. The question arises in this connection, What will happen to the more than one hundred thousand savages still uncivilised? Will they become extinct on coming in touch with a non-Christian civilisation? Unless the Japanese authorities will stop the wicked sale of poisonous liquor and wood alcohol among these recently subdued savages it is not difficult to imagine that they too will become extinct in a few generations if not decades. One hopes that strong measures will be adopted to prohibit this trade, but now that the Formosan Government has turned the manufacture of strong drink into a Government Monopoly it is not easy to cherish the hope that they will try to throw protective measures about those savages. Let us hope that the Christian Gospel will have better results among these people than among the semi-civilised tribes who in the past have been to some extent brought in touch with Christian civilisation.

The Present Situation and Opportunities.

There are nine distinct tribes, each living within its own circumscribed area, and speaking

its own dialect. They live mostly in inland Formosa, but the most numerous tribe, the Ami tribe, is located along the east coast, on the Karenko and the Taito plains. Those in the mountains live in scattered hamlets of a few houses each. The task of gathering them together in large numbers would be almost impossible, and especially would this be true where policemen need to have close supervision over them.

There are 719 villages, comprising 22,568 families, a population of 143,420 souls. Among this large population the Japanese authorities have established schools, and they are carrying on other praiseworthy measures for their temporal improvement, but nothing is done to make them aspire after anything better than helpless servants of their victors. Needless to say they are not looked upon by their non-Christian conquerors as capable of any spiritual development. Thus the duty of the Christian Church in Japan is clear, and if she has any vitality to assume the responsibility of the conversion of her own people, here is a foreign mission work worthy of her best efforts, and self-sacrifice.

There are 10,000 children receiving instruction in their schools. The Japanese language is the medium of instruction, and in a short time all the youth will be bi-lingual. Some of the brighter young people are brought to Taihoku, the capital, and there they enter higher institutions in order to prepare themselves for places of responsibility, as doctors, nurses, teachers and policemen. Such youths are open to all the good and bad influences

which are being exerted among the people in general. In this connection it may be mentioned that a young man from the Ami tribe, when attending the normal school at Taihoku, came to the Holiness Church chapel. He was baptised there. Not long afterwards, a young Japanese woman from the Holiness Bible School volunteered to marry this young man. They are now married and settled on the east coast, where it is to be hoped that the young wife may find opportunity to witness for the Master, and plant the good seed of the kingdom in that place.

Nothing has been done in any definite way to preach the Gospel to these Aborigines. Such individual endeavours cannot be relied upon, though they help greatly to stir up our enthusiasm, and it is a privilege to be able to manifest our deepest sympathy in every effort put forth, but we are not satisfied till some organised work is begun.

Recommendations for Future Christian Work.

Under present conditions we dare not hope to get permission from the Formosan Government to begin Christian work among the savages. But this need not discourage us. The doors will open as soon as we are ready to enter. We believe there are doors open now. On the east coast, along the Karenko and the Taito plains there are 30,000 semi-civilised savages, referred to above as the Ami tribes. Some of these have already come into touch with Christianity, and are baptised

members of the English Mission. These people live in large and small villages on the east coast, and are more and more mixing up with the Formosan Chinese. Here we believe is an open door.

The writer believes that it would be unwise for the foreign missionary to begin work among them, and is therefore strongly of the opinion that a Christian Body of the Christian Church of Japan ought to undertake it. The stepping in of two or three different denominations would bring confusion. Japanese evangelists would remove all suspicion of foreign influence, and we ought to make things as reasonably easy as possible for the authorities.

An alternative to this above proposal would be the formation of a Formosa Inland Mission, supported by all the evangelical Bodies of the Christian Churches and Missions in Japan, whose executive would be chosen by the Confederated Missions, or the Japan Christian Council, with power to collect funds in Japan and in the west.

The work could be carried on under two departments, medical and evangelistic. These people are already aware of the salutary effects of medical science, for what nation has made such rapid progress as Japan in this field? Yet there are scarcely any men available to meet these needs at present. A medical missionary would have an effective entrance among them. Several months ago, the writer, when visiting one of the mountain villages, with one of our medical missionaries, saw evidence of this need. The young Japanese who was in charge of the health of the

people (he was not a doctor) brought a young girl to have the foreign doctor examine a wound on her body. The young man as the last resort ventured operating on her. One's heart still aches as one remembers the agonised yet brave expression on that dear little face as long strips of gauze were pulled out of the wound. What an opportunity for the Christian doctor to manifest the spirit of the great Physician. Along the east coast of Formosa opportunities for preaching the Gospel, and teaching in Sunday Schools, would gradually come to an earnest evangelist with a good knowledge of the dialect. Among the young the Japanese language would be his most effective medium of instruction.

To carry on effective work it would be necessary to learn the local dialect. This would be a simple task, as the vocabulary is very limited. The chief difficulty for the evangelist would be the invention of a religious vocabulary for conveying to the people the Christian Message. The task of reducing the vernacular to writing ought not to be haphazardly done. The Japanese have tried it through their own common script, but they have not been any more successful than with other foreign tongues. It is hoped that some Japanese evangelist with a literary gift may some day undertake this work.

Here then is an open door facing the Christian Church of Japan. Here in Formosa there is one corner into which the light of the Blessed Gospel has not yet entered. This article is written in the hope that it may create fresh interest in the

spiritual welfare of these neglected Aborigines, that it may help to quicken the conciences of the Christians in the West, that it may stir up the Christians of Japan to a deep sense of the needs of these recently subdued savages within their own empire, and that it may bring the call of God to some earnest and consecrated Japanese evangelists.

"See o'er the world wide-open doors inviting,
Soldiers of Christ, arise and enter in!
Christians awake! your forces all uniting,
Send forth the Gospel, break the chains of sin."

CHAPTER III

THE PROBLEM OF RURAL EVANGELIZATON.

(*a*) *Rev. S. M. Erickson.*

The rural work in Japan has its very peculiar hindrances which warrant us in thinking of it as a problem that calls for our best efforts to solve. Backwardness in civilization; opposition of priests and parents and school-teachers; hard work without clean pleasures, and the grip of the family system retard progress. Rural Japan is still Old Japan. A newspaper man from Tokyo visited Kagawa Province and said that conditions were a hundred years behind Tokyo. The common people are much like their ancestors. We may still occasionally see a man hitched to a plow. Wheat is threshed with a flail. The huts of the farmers are bare and dark. The country people think as did their fathers. If it were not so, woe to political conditions in the land!

Three hundred years ago the priests told the people that the Catholic missionaries had come to take away their country, and they were believed. A group of my young friends were waiting for prayer-meeting to begin. One of them told of a Buddhist priest just back of Kobe who preaches that missionaries are soldiers who realize

that they cannot take Japan by direct attack, and so use religion as a cover. Several of the young people told similar stories. A Young Men's Association near us planned to have a talk on morals. The Buddhist priest was suggested as speaker, but was voted down because he was not fit morally. Then the Christian evangelist was suggested, but he was not asked because of the opposition of the Shinto priests.

The Buddhists got stirred up while our tent meetings were on at Sakaide. They covered the whole district with hand-bills proclaiming, "Christian missionaries have come to turn the country upside down!" (Sounds like Acts!) "England has taken India; the same awaits Japan if Christianity is allowed to spread." Stories of this kind may not be believed in the cities, but the farmer still takes them for the truth. Primary-school teachers help such tales on their rounds. The young men are dosed up with the same "dope" while in conscript service, and afterwards the Reservists' Association continues it. Every force known is used to create a strong nationalistic feeling. False stories about Christianity seem to furnish one of the best possible means of intensifying this feeling.

Another factor which works against us is the family system. The people in the cities have gotten away more or less from the terrific pressure of the authority of relatives. But the old conservative ways still hold the country-man in a vice-like grip. A young man must be bold indeed to venture to follow Christ in the face of

family opposition. One young fellow who had slipped into a meeting said, "My sister was persecuted severely when the home-folks heard that she had been to church." Another lad stated that his father hated Christianity more than anything else. I have known parents to encourage their son to play with geisha and to drink, rather than take up with the "foreign religion." Sometimes young people become believers while at work in the larger cities and afterward return to the country. When it is known that they are Christians, persecution sets in. The priest is called to give instruction, and the young people are dragged off to the temples. All kinds of temptation are placed in their way. I know of one young woman who has frequently had her Bible torn up. When she goes off to pray they tell her she is crazy. Many of the young folks yield to this awful pressure, but sometimes we hear of one who stands out boldly, even against being disowned.

Rural people are very human. They still have lots of the "old Adam." The natural heart is at enmity with God. To tell the American people that the heathen hate our civilization, but want our Christ, may make good propaganda, but it is not the truth. The natural heart is the biggest problem that we have to contend with. As I go through the country I often wonder that there are even a few "worthy," for everything tends to draw a man away from Christ Jesus. I peep into the bare houses. I do not call them homes. At night there are no good lights to read by. No

books, papers or clean games to amuse the young. It is only hard work from dawn until dark. Do you wonder that the bright lights of the village drinking-place and the gaudily dressed geisha draw the men at night? A farmer was talking to me on the train. He asked, "Do you smoke?" I said, "No." "Do you drink?" I replied that I did not. Then he came back and asked, "Do you like geisha?" I said "No." The man then turned to his friend and said, "The foreigner has no pleasure in life!"

A good spree while playing with a geisha makes a lark for the countryman. The question of sin is a minor matter with those who have been trained for generations by their religion to think that there is no sin. It is almost impossible, speaking as a man, to put over the idea of a purely spiritual God to a person steeped in this kind of a life.

How are we to meet this problem? We must first give much time to preparing the hearts of the people by indirect means. If direct methods were pushed in some places, very strong opposition would result. In preparing the people we must use the printed word plentifully; especially if we can get it into a newspaper does it gain authority. In Sanuki we have gotten out a series of four tracts in kata-kana. Only one idea is developed in each tract. An easily understood song is printed on the back of these tracts, and an invitation to seek more literature through the mail. At least fifteen hundred children have responded to this invitation, and I have a list of

over three hundred to whom I send a children's magazine every month. One little fellow wrote from a remote mountain school asking for a copy of the Gospel of John for each child in his class! The next time the missionary visited that school the boy introduced himself, and said that he was a Christian. A man who had received a tract on the train wrote back informing us that he had gathered a group of people into a society for the study of the Bible, and asked to be put in touch with some near-by pastor who could lead them. A young man who first heard the Gospel by the roadside three years ago was baptized recently.

A Ford car is a tremendous help in this work. One of our missionaries spends practically every fine day visiting the country schools and conducting meetings for the children. He has a little catechism, printed as a tract, which gives the essential facts of the Gospel in very few words. Often the children come running to meet this missionary singing Gospel songs. And sometimes the road is white with the tracts that they tear to pieces.

It is well to have street-preaching for the older people also. Many will listen at a street meeting who will not enter a building. A next step is to have tent meetings. In some places there will be active opposition, but there should be only positive Christian teaching, and no abuse of Buddhism. A missionary can hardly do better work than in "Sunday Schools" in rented rooms in the country. A real advance in country work will require the

establishment of many missionary homes in the smaller places.

As we work let us not get too anxious about the statistical tables, for a long time and much patience will be required. As one worker has said, a missionary must be an opportunist. Sometimes our best plans fail, and then we must wait prayerfully for the "fulness of time."

LAYING THE FOUNDATION IN THE HEART OF THE NATION.

(*b*) *D. Norman*

If any man says that missionaries are up against a tremendously big job he is speaking quite reasonably and within bounds, but if he asserts that missionaries are a discouraged set of men and women he lies and the truth is not in him, or else he does not know whereof he speaks. In the humble opinion of the writer of this article, the work of Christian missions in Japan is a glorious success. After thirty years of work and observation here and some slight opportunities for comparison with and information from the work of missions in various other non-Christian lands he is of the opinion that the missionary's work in Japan is one of the most worthwhile tasks that human minds and hearts have been engaged in during the latter half of the nineteenth century or the first part of this century. Compared with the pioneers who were great men and women and who accomplished wonderful things in blazing the trail, the present generation of missionaries may be indeed mediocre, but they

are engaged in one of the most entrancing and compelling tasks that can engage human energy and will. The results thus far attained are truly wonderful. The glory is not ours; "it is the Lord's doings. It is marvellous in our eyes." "I will work a work in your days which ye will not believe though it be told you." This conclusion is not an unwarranted burst of enthusiasm but is the judgment of competent and well informed observers from America and England, and from thoughtful Japanese who are recognized leaders in various walks of life.

In an interior city of the main island of Japan the Imperial Government is building a new Post Office which is also the Telephone and Telegraph Central for the city. When completed the building will be by far the largest and most expensive in that particular province. This is now the third year since the work was begun and the building does not appear to be much more than half accomplished. And this in spite of the fact that modern steam and electric power are made use of to dig and mix and lift high the various materials to be handled and utilized. Why is the work so slow. Is the Government bankrupt or discouraged? No, not by any means. But it is a building of a permanent character. It is a reinforced concrete building whose foundations are fixed far down in the solid earth and intended to endure in spite of storm or fire. The missionaries of Japan—as of other lands—are engaged in a task that is to endure, it is to increase and spread until the whole earth shall be filled with the glory of God.

The Church of Christ in Japan will fill its appointed place in a redeemed humanity which shall be a praise unto Him who hath called us to this glorious work. We are doing foundation work for a temple which shall endure throughout all the ages and the work is of utmost importance. When I consider that God spent ages which I cannot compute in creating a universe with a world in it on which He would make a habitation for man whom He designed to be in His likeness then I am filled with ever increasing wonder and thanksgiving that within my short lifetime I am privileged to see not only the foundation of His church laid in the life of Japanese people but that I am also permitted to see something of the superstructure appear and beyond all, that I am allowed to have some part in this great work. Thirty years ago in cities and towns where the word was not yet preached or where the work was but begun there are to-day live and growing churches, in some places church buildings erected by contributions of Japanese, in many places causes now entirely supported by Japanese Christians, The ideals and teachings of Jesus are so permeating and influencing the social and political life of Japan that many here wonder why Western lands, where the Gospel has long been preached, are yet so little influenced. They are perplexed as they contemplate this, so the editor of the "Japan Times" said in a recent editorial.

But even the missionary phase of evangelism in Japan is apparently like the building above referred to, not more than half done. Perhaps

when the foundation work is done the work may progress more rapidly, but we frankly admit, and many Japanese leaders of the Church say, that there is still urgent need of large increase in missionary forces. When we consider the annual increase in the population of Japan, three quarters of a million, the wonderful development in science and its application to all the material needs of the nation, the extension of the franchise, the expansion of Japanese influence on the mainland of Asia, the enlarged place of Japan in the councils of the nations, then we can but deplore the fact that missionary reinforcement and the foundation work has not kept pace with the growing opportunity and need in Japan.

Why has Japan not been evangelized? This blunt question is suggested by an article on "Why is the World not Evangelized" in the Dec. issue of *World Dominion,* an international review of Christian Progress published in London, England. Some things in that article might well be applied to Japan. To summarize the article we say that it is not the lack of vision, or sacrifice, or courage or prayer that explains the reason, but something wrong in the tactics employed. The army of evangelization soon becomes an army of occupation, digs itself in and cannot do more than hold the trenches it has taken. A church has been gathered out and must be shepherded. The men and money intended for evangelization is needed for edification of this infant church. The army can no longer advance, so reasons must be found for standing still or retreat. It is obvious that

edification is as important as evangelization. Both *must* be done. But missionaries start as evangelists and end as educationalists. Start as preachers, and become something else.

The early Christian Church settled down in Jerusalem. Then persecution scattered the believers. The apostles and deacons became parochial and would establish the work in Palestine. But God called Paul and commissioned him "to witness unto all men." "The regions beyond" was always his objective. Rome was not the horizon of his vision for he was planning to pass on beyond Rome to Spain.

The lesson is clear. Evangelization can too easily cease and become Edification merely. It is fatally easy to accept limitations as inevitable. It is easy for the missionary forces to become absorbed in the Church raised up and discover when too late that golden opportunities have been lost of evangelizing the rest of the people. Paul did not neglect edification but he equally did not abandon evangelization for it. He recognizes Timothy and Titus as men with gifts for "setting in order the things that are lacking" and he leaves them behind to do it. But he and Luke and Barnabas, and Silas remain pioneers.

Here in Japan we agree that Rural Evangelism is of vital importance, but for the sake of supplying the needs of the Educational work, churches are at times almost paralyzed. A strong promising young man goes out and preaches with zeal and wisdom. He builds up and conserves. His church grows and becomes self-supporting. He

will soon be marked by some institution as just the man they need for their work (edification). Such a case is in mind. The pastor was invited to a school and at once the paralyzing effect was seen in his church by the fact that three times attempts to hold a meeting of the officials of his church to discuss the situation ended in failure to do more than deplore the probability of his leaving. They had not thought of such a thing. They said it would be unkind to him to try to hold him for he would receive 50 per cent. more salary in the mission Middle School to which he was invited. He is a fervent evangelistic preacher, but he becomes a teacher, and the young men who were converted by his preaching out in the country church draw the unfortunate inference that the preacher goes where there is the most money. We should keep evangelism in the foreground and let nothing diminish the emphasis on it. Everything else so far as missionary operations are concerned should be secondary.

While we study the hindrances to the work that are found in the social customs and native religions, etc. we should also be ready to study the hindrances that arise from within the camp. Possibly when these are removed we shall find that those from without are not so formidable as we had supposed. A very imperfect survey of the work seems to show that the greatest and most permanent elements of the Church are gathered in from what is regarded as the country work. For instance, while the best of the preachers and the most of the churches and

nearly all of the mission schools and a majority of the missionaries seem to be concentrated in about half a dozen of the largest cities in Japan, yet by far the larger number of the theological students in six mission schools come from the country districts. Eleven and a half per cent of the students reported from these six theological schools come from the large cities and the remaining eighty-eight and a half per cent come from what is called the country work. From one of the largest mission colleges the reply comes "practically all of our students come from the country sides rather than the large cities and mission schools." The same appears to be true in regard to the origin of the men now in the ministry of the churches. The overwhelming number were born and bred in the country. The churches of Hirosaki have given no less than 138 Christian workers and amongst them some of the outstanding leaders of the Church of Christ in Japan. Such men as the late Rev. Y. Honda and many others who are active and prominent in the Master's Cause are from Hirosaki. Another survey which divides the country into cities on the one side and towns and villages on the other, gives twenty-eight per cent. of the ministers from cities and seventy-two per cent. from the towns and villages. But here we must note that most of the places called cities comprise "country work" so far as the foreign missionary is concerned. This survey included one hundred and fifty ministers.

Another interesting thing is that the work of the country church goes largely to build up the

city church. A survey of nearly one hundred churches shows that from seventy-three to seventy-five per cent. of converts move to the large cities. One small cause in the remote interior reported having received more than it had lost, but that was a remarkable exception to all the others. About forty per cent. remove to large cities. The fact that converts are largely amongst the young people will help to explain this. As in Western lands, the country boys become the leaders in commercial, political and religious circles. Health, energy, independence of spirit, conservatism and perseverance characterize the country youth in Japan as in the West. Until the Church of Christ is deeply rooted and founded in the rural communities we cannot regard the Foundation as being complete.

One serious difficulty and hindrance from within is our numerous divisions. This is worthy of an article by itself and can only be referred to here. It is my honest conviction that we ourselves have within our hearts and souls the chief obstacles to the more rapid evangelization, and the work of laying the Foundation of the Church of the Redeemer in Japan is largely hindered in ways that we are responsible for. Harmony and unity are found, but with exquisite variety, in God's world and that is what The Master prays may characterize His followers that their witness may be effective in convincing the world of his mission of Salvation.

CHAPTER IV

HOW TO EVANGELIZE THE HITHERTO UNREACHED CLASSES.

(*a*) *Miss A L. Archer.*

When I was approached as to writing a paper on the subject of "How to evangelize the hitherto unreached classes," my decision to do so was prompted by long years of unrest in my own heart on account of, what seemed to me, neglect of the millions of toilers in Japan. This was one of my first impressions on coming here nearly thirty years ago.

My first impulse was to send a questionaire hither and thither to gather information as to what was being really done to evangelize these masses, but, on second thoughts, I find myself living in a district containing two hundred thousand souls, comprised of factory laborers, farmers, shop keepers, dyers, workers on the railroad, and many others. Confident that there will be elaborate accounts of work done among these classes, plus miners, fishermen, laborers in salt fields and others where there are, not only efficient workers, but suitable buildings, fitted with every provision for carrying on the work (such as clubs, hostels, settlements, kindergartens, creches and other

methods too numerous to mention) the idea seized me that it is equally important to see this work from another angle where equipment is not available, namely, that which is carried on by the "ordinary missionary," and which, I believe, has not been dealt with in the "Christian Movement." The missionary for pioneer work is still needed, if as we believe, *seventy per cent.* of the population is still unevangelized there are a few essentials for the missionary undertaking this work. First he must have a good grasp of the language, and be able to speak fluently and simply, at any time, in any place where opportunity presents itself, *without notes.* Another essential is patience. "Ye have need of patience." One may not see much fruit of patient, sacrificial labor, even after months or years of going in and out among these people. That there is need of faith, love and hope one need not dwell upon, and that a "cheerful countenance" goes a long way in helping, needs no mention. A cheery word to the man or woman pulling a heavy load, and perhaps a gentle push to help up a hill, tends to remove prejudice, and it is surprising how many friends one makes. A forgotten conversation in a tram or railway carriage has sometimes been the means of renting a room for meetings in a small City, town or village. The fact is, one must never be "off duty." To many of them we are the "living epistles." We have to be well acquainted with the conditions under which they work and live, and the manifold temptation with which they are beset. We are well aware of the long hours and

the pitiful conditions, especially of the women and girls, working underground in mines, and in busy factories, as well as the unspeakable unsanitary conditions of what, to them, is "home," full of filth and foul smells. Millions of these workers are on the "down grade." They have never had a chance. Their minds are warped. All the desire for the pure and spiritual has been crushed out. Even if there is a vestige of desire left, their bodies are so tired and undernourished, they have no energy left to attend meetings. Those of us who have done evangelistic work in factories know a great deal about conditions, and how difficult it is to get girls and women to concentrate on things spiritual. It is not merely opposition to the Christian Religion. They are simply machines used to swell profits for the owners. They hardly know they have a soul. In this district of over two hundred thousand there is *one* foreign worker, and *one* Japanese, Pastor of the Church. My house is practically surrounded by the "coolie class." These men work from daylight until dark, and after the day's work is over, many make their way to the "sake" shop.

The merchants, certainly in the smaller, new cities, never seem to rest. When factories and other works are having a holiday, it is their harvest. We have spoken about, and many have written about, the "islands in the middle of the fields" in which there may be anything from twenty to thirty dwellings, perhaps more. These "islands" are innumerable, and the inmates go a long way to make up the number of thirty-six

million of sons and daughters of the soil, who have been practically *untouched.* One might go on indefinitely, but even with this array, the question with which we are now concerned is not to elaborate on what has been done or what is now being done, for there is very little comparatively, it is "How to evangelize the *hitherto unreached classes?"* How can we teach the Gospel of Jesus Christ? Certainly, they are *not* coming to us. We must go to them. This paper concerns more the "ordinary missionary," living in rural districts, without equipment. We wish for equipment, but we cannot wait. We must utilize every opportunity to get the Gospel to these millions. All missionaries, and all workers are responsible, and we are shortsighted in the Lord's Business if not making some effort with the means at our hands.

We can have no better Example than our Blessed Lord. What did He do? What did the first Christian workers do? Call them Apostles if you wish. He spent time and energy over even *one soul,* and that a fallen woman. The very same methods which He used are within reach of us all. Some of us have been carried away with the idea of the indispensability of "Specialists." We have felt we must have them, but we can all be "Specialists" in love, patience and "Preaching the Word." Like St. Paul, we must be determined not to know anything among them, save Jesus only, and Him crucified. Next, it is vastly important to get the Christians interested in evangelistic effort, and to make them feel their per-

sonal responsibility for the souls of their unsaved countrymen. Sometimes it is a blessing in disguise not to have paid workers. Too often Christians have the idea that this work is the work of the Pastor and the paid workers only.

Open meetings in every part of the town. Have preachings or lantern meetings every holiday. By distributing invitations to these meetings, once or twice a month, one comes in touch with hundreds of men and women, the very ones we are endeavoring to reach, and often opportunities are given to have short gospel talks. The Christians can and do lend their houses, rent free, for this work, and often help in welcoming the people who come. Sunday Schools and Children's meeting can be held in these same houses, to which the children of the workers come. In looking over the Class Book one finds the names of the children of the blacksmith, basketmaker, green grocer, rabbit butcher, pumpmaker, tubmaker, snake medicine man, lumber merchant, factory workers, and shopkeeper. In other parts of the town the same kind of people and the same kind of children come. Frequently, during a Children's meeting, crowds of men and women stand and listen. The larger factories in rural districts are not so disposed to open their doors for Christian teaching, and one finds that the Buddhist Priests are holding frequent meetings. What can one do? So far the only way the writer has found is to stand near the gate and preach, and there is always a crowd of listeners. Then, too, one can stand near the entrance to the

worker's residences, and crowds of wives and children soon gather and listen, and from their faces one can easily see they are interested. In all of these cases Tract Distribution forms one of the methods. We have not, nor has the Church at home, realized the importance of Religious Literature in Japan. Shop to shop tract distribution is one of the best ways for the "ordinary missionary" to come in contact with merchants, and rainy days are preferable. They are not so busy, and have time to read. One soon gets "regular customers." One of the greatest blessing is, that we never have to press literature on the people. They are always glad to receive anything we have for them to read. One great need is *simple Gospel Tracts*, and tracts on "Kindness to animals." It is well to have a well-known hymn printed on the back. Farmers, by the hundreds, can be reached in the same way, by any missionary, man or woman. Visit an "island in the fields" and the farmers will leave their work and listen quietly and gladly receive literature.

Few have a Gospel Boat at their disposal, but when Jesus was walking by the sea, He saw fishermen, "mending their nets" and He called them, and they followed Him. Many of us walk by the sea to-day and see fishermen mending their nets; can we not call them too, and tell them the same old, old Story of Jesus and His Love?

Are there results? Decidedly, Yes. On looking round, one can see men and women who have answered the Call from almost every walk in life mentioned, and in almost every instance, these

are trying to bring in others. There are rural towns and villages whose population consists almost entirely of farmers and shopkeepers, in which it is almost impossible to rent a room for Children's meetings, but you can stand and preach on the street periodically, and in time a room will be offered. One finds that the delay is not altogether opposition to Christianity, but that the Priests are at the bottom of the trouble. There is no necessity to be discouraged, but keep on and you will see the great things He will do if we are faithful in using what equipment we have, be it ever so little. The day of the foreign Missionary is by no means over. We have but entered a new phase of evangelistic effort in Japan, but the Church at home is slow to recognize this. The indigenous Church cannot shoulder this burden and they *must* be helped. It is possible to crush the evangelistic spirit out of the new Pastor if he has no funds to do even the slightest work in his own town. Unless he pays out of his own pocket, he, as a rule, has no funds to purchase even a Christian newspaper for distribution among enquirers. This is a shortsighted policy, and should be speedily rectified. The foreign missionary, often, lives in the same city after the church has been passed over to the Japanese Pastor, and makes periodical visits on a motor-cycle or other quick conveyance, to the country districts. He should get out and live among some of these "untouched" millions, for there is nothing better than the personal touch. Even yet there is too much paternalism. The pen and voice of

a Spirit-filled man or woman could do much to change public opinion towards the cruel and pitiful conditions in mines, factories and other works where the toiler is treated less than human, for the owners of these places must be reached and made to feel the value of human lives.

The whole church, at home and here, must take up this burden together. One of the reasons for lapsed Christians might be traced to the lack of the evangelistic spirit, first lapsing into indifference and then into total separation from the church. A new day, a new phase of work looms before us, and if we all share this burden in the Spirit and Power of Christ, we may wipe out this sin of neglect, from which, at the present time, we are by no means free.

(*b*) *Gurney Binford*

The hitherto unreached classes are the untouched masses outside the great cities. It is variously estimated that from 60% to 80% of the population of Japan lives in the smaller towns and villages. The word "evangelize" has come to be used in such an all-inclusive way that it may mean anything in general and nothing very particular. The "Kyoka Undo," undertaken by the Japan Christian Council, has been described as a movement for the spread of information about Christianity. That there is need for the spread of information cannot be questioned. To my mind evangelization means more than spreading information. I regard it to mean so present-

ing Christian truth that it shall result in the hearers accepting the truth and making it the vital part of their life and conduct. The masses have not yet been so reached.

The everyday affairs of the lives of the women in the homes, the farmers, the laborers, the merchants and the fishermen are not decided by information gotten from reading, but by old customs and superstitions as to days, seasons, directions and such; so we can't expect too much from newspaper evangelism and literature. These can and do spread information, but it takes the personal touch to bring faith into action. I answer the problem of my subject with the statement that the way to evangelize the hitherto unreached classes is to live near enough to touch them. By living near enough I mean not only geographically but socially.

As specific examples of my meaning many incidents and experiences which have come under my observation come to mind. A Christian Judge and his wife of the highest Christian character lived a lonely life in a small town with no Christian fellowship—church or Sunday School—but they prepared the town for the coming of a missionary couple. The son of a servant in the courthouse came to the missionary's Bible Class to learn the truth which made the judge a man different from other judges. At the New Year's time this young man and a friend or two organised in his own village of about 30 houses a religion investigation society. This resulted in opening in his home a Sunday School, which has been kept

up for three years without the missionaries taking responsibility for it.

One of this group of young men found in a larger town farther away a hopelessly palsied boy of 18 years. This boy was led to be thankful for even an afflicted body. After observing our Sunday Schools he began to gather the neighbor children into his own home. When they found him trying to teach "Jesus loves me" to the tune of "Jesus tender Shepherd" they took pity on him and as often as they could went to help him. Now there is a regular weekly children's meeting in that home and a good inquirers' class of from 10 to 15 grown people studying the Bible.

In one of the Sunday Schools of our own town the poorest little girl was the daughter of a blind "amma." She took sick, and the Sunday School supplied her with simple food that she wanted in the last days of her life. At the time of her funeral they sent a box of oranges. This made it possible for the spirit of the departing little girl to give presents to her little friends. Months afterward we heard that the story went all over town about how the Christian Sunday School comforted a sick little girl and gave consolation to the family that was so poor it could not get a Buddhist priest to conduct the funeral.

Twenty years or more ago a normal school student became a Christian. He prospered as a teacher and in ten years became a Primary School Principal. But not till within the past four years since the missionaries have come near enough to him for him to have Christian fellowship has

he dared to put into practice his concern for economic, hygenic, social and educational improvements in the rural communities where he lives and works. One of the many economic problems in which he is interested is the keeping of chickens and the production of eggs which the government is encouraging in order that the demand for eggs may be met by home product. When the judge left here he gave us the hens which they had been keeping. I got interested in the economic production of eggs and am now taking an American poultry magazine and the Primary School principal is, through it, finding many helpful suggestions. However, he testifies from his own experience and observation that no amount of social organization and improvement can save rural Japan. What is needed is a Spiritual reformation such as only Christianity can give. He is careful never to take advantage of his position to propagate his faith, but the number grows who come to him privately to inquire of the faith which makes him different from other teachers. He thinks that within ten years from the time he began his present efforts it will be possible to preach the Christian Gospel freely and effectively in his district. These and many other incidents which I could give, point to the fact that living in and with a community puts us within reach of the unreached classes.

The itinerant roadside Gospel preacher, the house-to-house tract distributor, and the newspaper evangelist have sown much seed which lies dormant in many a home in Japan. I am con-

stantly hearing such statements as this "Here is a tract that was left in my home three years ago and I am carefully preserving it." "A foreigner came through our town five years ago and preached by the roadside." "In Tokyo I dropped into a Gospel Hall and heard about a way of Salvation." "I have a New Testament which my father bought as a curiosity in Tokyo 40 years ago; it surely must mean something for one now." Such statements are heard when one is invited into a rural home by someone who has been awakened and wishes his neighbors to hear.

If evangelization is getting results in lives, seed sowing is not evangelization but only the first step in evangelism. The fact that much seed has been sown already makes the carrying out of the work to fruitage all the more important at the present time in Japan. The thing needed is the living example of the really Christian Spirit of neighborliness and helpfulness. When that is shown we will hear such as "I do not know whether what he teaches is true or not, but one thing is sure, his neighborly kindness in times of need and sorrow is something different from anything we've seen before." And we'll hear a different voice too, like this, "You'd better be careful of his temperance movement, he don't care anything about the evils you suffer from drunkenness; it's only a bait to get you into Christianity." Either kind of criticism is an awakener and opene of the way to the hearts of the people.

To arouse a religious interest needs but the asking of the question "What spiritual improve-

ments have been made in Japan that will compare with the railway, the electric light, the bicycle the motor-bus, the radio, etc., which are affecting the daily life in almost every home?" The conditions are ripe for spiritual awakening. The way to evangelize the hitherto unreached classes is to get near enough to them to touch them with a Christlike life that will awaken an interest in "a better way" spiritually.

I cannot close this paper without referring to one other question affecting the work of the missionary. In the past few years there has been an especial emphasis placed upon the facts of national pride and race prejudice. Any group of missionaries and Japanese Christian Workers will without discussion at once agree that in Christian work there should be no distinction on account of nationality or race. As a matter of fact however there are such distinctions both consciously and unconsciously. When we as missionaries honestly analyse our feelings and motives we may find enough of national and racial prejudice to shock ourselves. In the face of such facts what are we to do? We profess that we have come here to preach Christ; that is our highest ideal. The people to whom we come long for the non-race-distinction ideal. This is the ideal set in the last great command of our Master. I can see no other answer to the situation than that we ourselves cultivate our highest ideals. The world will never be evangelized to Christ if it is not evangelized internationally and inter-racially. If we find that

our motives have not been as pure as our ideals, and that we have tried to enforce our evangelistic appeal by national pride or by a superiority complex the discovery should not mean to us failure but the opening of a door to repentance from the past and entering into a period of evangelization which shall surpass anything yet known. In that greater evangelism the missionary is not the dominant element but the essential element without which Christian Evangelism is a failure. When Christ in the lives of His followers rises above national and racial and social separations then will the "hitherto unreached classes" be reached with a new hope that will bind the world together as one in the One Saviour of the World.

CHAPTER V

WOMEN AS EVANGELIZERS IN JAPAN

Mrs. G. P. Pierson.

"The Lord giveth the Word: the Women that publish the tidings are a great host."

(Psalm 68:11)

Is this a question? If so, the answer is obviously, why not? There have been Women Evangelizers since the days of Miriam, Deborah, Huldah and Nodiah—all prophetesses in good repute in the Old Testament, down to Philip the Evangelist's four daughters in the New, not to mention Phoebe the deaconess, Priscilla, totur to Apollos, Euodia and Syntyche, contentious, but faithful fellow-laborers of St. Paul, and that shining honor-roll of elect ladies in the sixteenth of Romans including "the beloved Persis, who laboured much in the Lord."

Joel's prophecy was recognized by Peter as fulfilled at Pentecost, but it has been abundantly fulfilled since. No Scriptural objection to Women Evangelizers certainly: even Paul allowed them to prophesy, provided they kept their heads covered.

But perhaps the crux of the challenge lies in its geographical term:

Women as Evangelizers in Japan.

But here again, why not? The cavil comes rather late. Women Evangelists both foreign and Japanese have been carrying on in considerable numbers for the past nearly seventy years; not all in the state of Philip's daughters, but Isaiah's wife wasn't the only married prophetess, either in the Bible or out of it.

Suppose we let some of these Women Evanlizers in Japan speak for themselves. There are perhaps four hundred foreign evangelistic women at work to-day in Japan, not counting those in schools and social work.

But how can one cut out the school-missionaries, even if the word "Evangelizer" does seem to be used in a technical sense? Who does not know of their faithful and successful labours in this field, of their influence over their pupils, as instanced by the college-girl's wish at Miss Yasui's inauguration: "I hope to grow as firm as the new College buildings, and as modest, serious and religious as our new President."

At the dedication of the new Baptist Jubilee Building in Osaka, a pupil of Miss Mead's said: "I stand here as one of Miss Mead's children to bear tribute to her. This building is the realization of her vision." Of her Miss Camp writes: "Two schools and a host of redeemed souls are her monument. For thirty-six years groups of

young men and women have sat at her feet, and gone forth to conquer in the name of her Lord. Bereaved and troubled souls have found comfort and strength, and little children have reflected her smile of love."

And now before we call for the testimony of the Evangelizers, technically so called, another doubt emerges as to the real meaning of my theme. Hasn't one term been omitted? Ought not the title to read:

Women as Evangelizers in Japan To-day.

That indeed is a timely question. Said a recent pioneer man Missionary: "If I could be reborn and choose my destiny, I would ask to be reborn as a woman Missionary in Japan." A woman Missionary writes naively: "I am hoping that my successor instead of being a man will be two single women." Another veteran says: "I hold to it that we foreign women Missionaries can do evangelistic work in Japan in many ways where men can not do it, and so can a good earnest Japanese woman." Another "rejoiced to see that every year seems to bring the educated minds in Japan into closer contact with Christianity, and as this goes on, the work of the woman evangelist becomes more important."

Is there then a special field for women Evangelizers in Japan to-day, and why?

Is it not partly because the present age is not one of founding churches, formulating creeds, enacting ecclesiastical canons or determining

church policies;—all that would seem to have been well and wisely done by masculine heads and hearts. What remains to be done, and will remain, till our hearts are no longer "saddened by the sight of the small groups in the churches and the thousands upon thousands who throng the temples"—is that of winning individual souls to Christ, that is to say the work of evangelizing.

And the more informally, and unofficially, and non-ecclesiastically this work can be carried on the more successful will it be, in this day.

The criticism has been made that woman's work is not constructive. Granted. If it were, it would be subject to various and sundry church dignitaries in full canonicals — and then her troubles would begin. It is precisely because it is not constructive that it is timely and acceptable.

Having fortunately no ecclesiastical status, women can not come in conflict with the native ecclesiastical powers-that-be, and are not apt to become "entangled in any yoke of bondage." And yet their work being thus unofficial is all the more penetrating in its reach and powerful in its touch.

As one such says: "The work of women may not be spectacular, but it is far-reaching in its results. It is the silent touch, that while unobtrusive has life-giving power."

Is it a matter of personal work? Woman is an incorrigible individualist. There is nothing of the gang-spirit about her. "Co-operation" is not one of her gods. Well does she know that her business is, as Dr. Patton says, to get "the individaul to transact the business of his soul alone

with God." Is it a matter of persuading men to believe rather than to convince them by philosophic argument? Woman is no philosopher. She "makes no effort to explain what the human mind is unable to comprehend." She knows that in its last analysis "Christianity means trust in Christ as a Divine Saviour."

May not another reason be that our faith being "an historical religion and resting on a foundation of fact," its propagation depends not so much on intellectual acumen as on a faithful dissemination of the "supernatural information regarding the way of salvation through Christ?" And further: since—though perceived by the intellect,—it is addressed to the heart—"With the heart man believeth unto righteousness"—and must be apprehended by the spirit, what the would-be Evangelizer needs supremely is a sincere and vital heart-experience of the truths he would impart.

And all of this comes entirely within the purview and power of the Woman Evangelist.

Dr. Patton in his recent great work "Fundamental Christianity," says, in his soul-satisfying chapter on "The Seat of Authority in Religion," concerning "some men" what perhaps might be as aptly applied to "most" women, as follows: "They (may) lack learning. They read neither Greek nor Hebrew. They know little or nothing about the higher criticism. But they know the Bible. They know how to compare spiritual things with spiritual. They are on familiar terms with the great passages that feed their spiritual

life. They have a full assurance of faith, which scholarship alone will not give."

To be sure all this presupposes a hearty acceptance of the fact that "the supreme authority in support of the content of Christianity is the Bible," that in fact since "the Bible purports to tell you of the shortest, safest, and only road to Heaven . . . ." — "the Bible is the message"; and that therefore "If you wish to learn what Christianity is, what you need to do is to read the Bible."

So the Woman Evangelizer is not so much concerned to read books about the Bible as to read the Bible itself, knowing that "it is its own best witness and that no amount of learning can supersede or make useless the feeling, born of intimacy with it, that it is the Word of God."

Neither does she cavil at the idea of a certain "deposit" entrusted to the keeping of the Church. She knows that "the core of Christian doctrine" "commonly regarded as containing the essence of Christian faith" rests on "the fundamental facts of Inspiration, Incarnation, Expiation and Regeneration." She is quite content to believe that Christianity "rests upon supernatural information, supernaturally recorded, and in the mind of the individual supernaturally accredited."

If asked "how (she) can know what securities constitute this "deposit" of faith, she replies with Dr. Patton: "No trouble, whatever, we have a list right here in the New Testament: The Living God, the Divinity of Christ, The Trinity, The Vicarious Atonement, Regeneration, Justification

by Faith, the Sacraments of Baptism and the Lord's Supper."—

And now for some practical illustrations from personal incidents. Mrs. Pickard-Cambridge of Yonago writes: "To-day as never before am I called upon to give definite, detailed deep Bible-teaching in the Old as well as the New Testament. I have often to refuse some other forms of work, because I have not time enough to teach all who gladly wish to be taught the Bible. *So I make that my "Semmon"* (specialty).

Mrs. Binford of Shimotsuma has described the "57 varieties" of evangelistic work she carries on with her husband, all but seven probably coming under woman's work. (See Japan Quarterly, April, 1926).

We can't all equal this, but whether it be Bible-teaching, or "that patient day by day, hour after hour, house-to-house visiting in home, hospital, school, club," Sunday-schools, Kindergartens, day-nurseries, meetings for children, girls, women, students, English-classes, knitting-classes, cooking-classes, meetings to demonstrate the uses of Lux(!) and *inochi no sentaku* (laundry of life), open-air meetings, tent-meetings, personal talks with inquirers, "telling the old old story in the old old way,"—the list is certainly bewilderingly long.

Mrs. Cambridge begins her testimony with a new eleventh chapter of Hebrews: "Now faith is the substance of things hoped for"—for by it the women Missionaries in Japan have obtained a good report: "By faith, Miss Fugill, shipwrecked

off Hamada, Iwami, seeing the people destitute of Christ, took up residence in that isolated spot. By faith seeing the possibility in the child, she began a Sunday School and later classes for women, proclaiming the Gospel to all who came. During the Russo-Japanese war a soldier appears at her door with a bit of thorn in his hand. "Can you tell me about a man who wore a crown of thorns? I saw a picture of him in a shop-window, and it helped me to bear the teasing and ragging of my first year in barracks." Putting a Bible in his hands, Miss Fugill read that story with him. Every Sunday he sat on the verandah hearing the Gospel with the children and receiving strength to go through that war and return in safety.

Mrs. Hind of Tabata, a 30 years' country veteran, gets her best results from Women's meetings, week-and-Sunday Schools, and visiting in the homes. Next to these she rates calling on the sick. English-teaching, cooking-classes etc. she has found unfruitful.

Miss F. Patton of Okazaki emphasizes visiting, specially among lapsed Christians, "getting such souls back into touch with God." One woman thus reclaimed, a prosperous widow, has become a pillar in the Church, bringing in others and giving abundantly of her substances."

Miss Porter of Kyoto works largely for young men, "though not without a class of very lovable young women." "Students who stick to the Bible-class all become Christians; some are merchants, bank-clerks, P.O. clerks and school-teachers. One,

a Waseda graduate, once an agnostic, now "knows there is a personal God." Another on meeting her said: "I believe God sent you to me for I have been wanting to know about Jesus Christ." After baptism he became an earnest worker though a semi-invalid, until ill-health overtook him which led to his recent death.

Miss Camp of the Osaka Training-school for Women Evangelists, has her innings too with young men. In fact women Missionaries seem to be doing their bit in teaching men; and one of them explains it admirably: "The fact is," she writes, "that I have very little work among women, since we have a pastor who sees to it that all meetings for women are in his hands." Miss Camp writes: "Comes a young man to the Missionary saying: 'I want to hear about Christianity. I am not satisfied with science and philosophy. A tragedy has come into my life, and Kant, Descartes and Spinoza cannot help me. I see that we cannot know God through philosophy or human wisdom, it must be by faith. I hear that Christianity is a religion of faith and love: please teach me the Way.'"

Miss Ransom of Wakayama writes: "I am recorded as working among women, but I'm thinking of asking that the word "students" be substituted for "women." However the first Christian in Shingu was a young Christian school-girl. The prejudice then against Christianity was so great that she dared not show her Bible and "Sambika" (hymn-book) to her own family. She hid them behind loose stones in the castle-walls,

and there she would go secretly to read and sing and pray. Later all her family became Christians."

Mrs. Learned of Kyoto gives her vote to the Home, as the greatest of Evangelizing agencies known to woman, "the most beautiful and powerful exponent of our Lord's teaching on the Mission-field. And it is the loving presence of the wife, mother, mistress that does most to create the happy home atmosphere. The servants are perhaps the most sensitive to that influence, the first to respond to its spirit, and to become followers of its Master. On leaving that home, (hereafter their home) they set up similar homes for themselves, and often become pillars in their local churches. That home too is opened to students, and the mother becomes their "mother," to welcome and talk and sing and play with them, to become their friend and counsellor. Out of such home influences have come many of the church-leaders. First last and always the Missionary home, the Christian Japanese home demonstrates the power of the Gospel more eloquently than any other evangelistic force. It is 'a city set on a hill.'"

Mrs. Newell of Seoul, a 40 years' veteran writes: "It is my hope and prayer to be able to keep up our home and make it a real evangelistic agency, as long as my husband is active in the work."

Mrs. Steadman of Morioka says: "Our home is a real "Community center": Kindergarten-children, Women's meetings, cooking-classes,

student-meetings, teachers-meetings throng the house."

Miss Acock of the Inland Sea works best in the homes of the people. "One day after the Bible-lesson, one woman said: "I didn't decorate the god-shelf this year. "Why not?" "Since studying the Bible, all that seemed too silly." Yet I had not mentioned god-shelves. "Surely the entrance of Thy Word giveth Light."

And our Japanese Women Evangelizers, do they proceed *pari passu?* Miss F. Patton's helper "teaches kindergarten all the morning, visits all the afternoon, and has meetings at night."

Miss Acock's Bible-woman at Shigei is "Kindergartener, Sunday School Superintendent, teacher of all the Sunday School classes, church-janitor, organist, pastor and mother of two children."

Miss Pratt of the Yokohama Bible-school describes a certain Lydia who like her of Philippi seems to have founded a church: "Miss I. stationed in a prosperous village near Tokyo, entered into the life of the place, opened Sunday Schools, a women's meeting and Bible-classes and carried on house-to-house visitation. She inspired the young people to help her in the work which has grown so as to demand the services of a resident pastor."

As to results—here is one from Miss Leavitt of Tanabe, a veteran of 46 years' service.

"One must live long in a place to touch two generations: A Middle-school boy wants English Bible-lessons. Presently he becomes a Christian,

and church-worker. 'What led you to ask for Bible-teaching?' 'My mother once attended your knitting-class and never forgot the Bible-talks, hymns, and prayers you taught. She sent me to you.' The boy graduated with a scholarship to an Academy in Hawaii. He wanted to be a diplomat, but decided for the ministry. He became pastor of a church in Los Angeles, but after a short period of fruitful service, suddenly died."

And here is a final word of cheer from another veteran, Miss Winn of Seoul. "Since coming to Korea Ecclesiastes 11 has come to me with a new meaning: "Cast thy bread upon the waters, for thou shalt find it after many days." That chapter was surely written for Japan Missionaries.

The pastor of a Japanese Church here is Mr. A., a splendid man, with a live church of 400 members. Said he: "Dr. Dunlop led me to Christ." I envy Dr. Dunlop that honour. A University graduate, he gave up the Law for the Gospel! His sermons are simple and Scriptural. And elder, a Mr. T. told me that Miss Taylor of Nagasaki had taught and led him. Mr. and Mrs. O. from Sapporo spoke of the . . . . of Hokkaido how they had been influenced by them for good. Mrs. O. is a Joshi Gakuin graduate. Many were led by Dr. and Mrs. Winn. "Mrs. Winn was the best friend I ever had, I loved her." said one with tears. Mrs. H. a pillar in the church, was Mrs. W. Y. Jones' Bible-woman at Fukui. She grieved to hear of Dr. Jones' death: "He used to go to the poor villages around Fukui to preach the Gospel. And my mother helped Miss Deyo at

Morioka and still loves and honours her for all she did for me." Of Miss Garvin such nice things are said in the church and in the school where I teach.

And so I am constantly hearing these testimonies. It seems to me that the Missionaries who grind away without seeing many results, should not be discouraged. When we get to heaven, there will be some delightful surprises!

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know your labour is not in vain in the Lord." (1 Cor. 15:58)

CHAPTER VI

EVANGELIZING THE LEPERS IN JAPAN.

A. Oltmans.

(a) Christian Hospitals.

A few general facts regarding these hospitals will be in place.

Origin

The first Christian Leper Hospital is the "Fukusei Byo-in" (Resurrection Life Hospital) at Koyama, a small village in the neighborhood of Gotenba, under the shadow of Mount Fuji. It was established in the year 1889 by the Roman Catholic Church which, to her credit it must be said, has always manifested a deep interest in the lot of the poor leper. The institution has quite extensive grounds not only for buildings but also for considerable farming. It has about 80 patients. The same as to grounds, is true of the "Biwasaki Tai-ro-in," also a Roman Catholic leper hospital, situated in the outskirts of Kumamoto in Southern Kyushu. This hospital was started in 1889 and has room for about 70 patients and for a small number of children of lepers.

The other three Christian leper hospitals are the "Kai-shu Byo-in" at Kumamoto founded by and under the care of Miss H. Riddell—the second one established in Japan,—the "St. Barnabas Mission to Lepers" at Kusatsu under the superintendence of Miss M. H. Cornwall-Legh, the youngest of all the Christian leper institutions (1917), and the "Ihaien" in the suburb of Shimo-Meguro, near Tokyo, founded 33 years ago, soon after those at Koyama and Miss Riddell's at Kumamoto.

Numbers of Patients

The five private Christian hospitals at present care for a total of nearly 400 patients. The proportion of males and females among the patients averages about *three* of the former to *one* of the latter, and this is about the average proportion throughout the world.

Most of the patients in these private hospitals enter of their own free will. They are, with few exceptions, not from the beggar class, as so many are in the Government hospitals, but are sent by relatives from private homes, although not many from wealthy homes. Having come in of their own free will they are, of course, also free to leave the hospital whenever they wish. The result is that escapes by stealth from the Christian hospitals are comparatively few.

In one at least of these Christian hospitals—the "Ihai-en" in Tokyo-fu—a number of so-called "Government patients" are also being taken care

of for a shorter or longer period of time, the Government paying for their keep. These are from time to time transferred to the Government Hospital at Higashi Mura Yama.

The "Ihai-en" is the only one of the Christian hospitals that has had from the beginning and throughout its history a Japanese at the head, the others all being under the superintendence of foreigners,—three of them women, and one, that at Koyama, a man,—but in all cases they are, of course, assisted by a Japanese staff of doctors, nurses and other helpers.

Equipment

These private hospitals, largely depending for their support upon the voluntary contributions of individual sympathizers in Japan and abroad, and hence without fixed incomes upon which to plan and carry out budgets, are on the whole rather scantily provided with equipment of buildings, instruments, etc., and they are also unable to attach to their institutions high-salaried and expert medical and other staff officers. These are serious handicaps in the way of doing the most efficient work, especially along the line of medical investigation, examinations and treatment of the patients by the most modern and approved methods.

But this lack of sufficient material equipment is off-set by the nature of the service rendered in these hospitals by men and women of high Christian character and wonderful devotion which

change these otherwise so gloomy and hopeless places into veritable Edens of delight for the patients under their care. The *moral* and *spiritual* equipment of the Christian hospitals in Japan are deserving of unstinted praise and constantly evoke the admiration of non-Christians in charge of, or otherwise connected with, the management of Government hospitals as well as of many others who acquaint themselves with these institutions. Much of this also applies to the Christian work done in Government hospitals.

Support of Christian Hospitals

Christian leper hospitals were conceived and born by faith, and this is still a most potent factor in carrying on the work. But this is not a "faith without works," not "a dead faith," but a living "faith working by love." And love evokes loyalty and liberality toward the things one loves. Thus has this love animated and inspired thousands of individual Christians, both in Japan and in foreign countries, to assist financially these leper hospitals for maintenance on a modest scale. One of the agencies for this support is the "American Mission to Lepers," a still young offspring of the British "Mission to Lepers." The American Society at present makes regular grants to the "Ihai-en" at Meguro, Tokyo, and to Miss Cornwall-Legh's St. Barnabas Mission to Lepers at Kusatsu, while it also sends occasional financial help, especially at Christmas times, to the other Christian hospitals, besides helping to support

the religious work in most of the Government hospitals.

Another source of income of the Christian hospitals in Japan are the gifts, mostly annual, from various Government Charity Funds. In this matter the liberality of the Government authorities, exercised towards many other private charitable organizations as well, is most commendable and gratefully received. It is also a recognition on the part of Government authorities of the good work these private institutions are accomplishing.

Religious Condition

These are naturally most favorable in places of this kind. Leper patients, as a rule, are "down and out" when they enter the hospital. Most of them have at that time just recently discovered that they were lepers and the discovery is something terrible for their outlook on life. Hardly ever are they Christians when entering the hospital. *Leprosy rarely attacks a Christian,* the reason for which one can easily guess. The presentation of the Gospel of eternal life has a peculiar attraction for those whose hope for this life seems only one of suffering and of what might be called "a living death." The wondrous graciousness and kindness of the Jesus of the Gospel Stories, his swift, cleansing response to the believing appeal of the leper in Mathew 8:3 and other incidents of the cleansing of lepers,—these have an almost irresistible charm for the leper and re-awaken in

him a new hope and a new interest in this life as well as a swift desire for that life beyond in which no one shall say, "I am sick." The unanimous testimony of Christian workers in Government as well as in Christian leper hospitals is that their work is full of joy and rejoicing over the abundant harvest of souls gathered in from amongst the leper patients. It must also afford great joy to the angels in heaven before the face of the heavenly Father.

The usual mistaken impression of people outside that a leper hospital must be one of the most doleful and sorrowful places on earth can easily be cured of such a misconception by a visit to one of the Christian leper hospitals, especially at the time of a Christian service. Those in charge of these hospitals are always glad to see sympathizing visitors, and their visits, and perhaps a few words of cheer, are greatly appreciated by the patients. Of course, no one would want to go to these places out of mere idle curiosity. That would be a travesty on divine-human tragedy. The increasing interest taken by many individuals, especially by the Sunday School children, in the work for lepers in Japan is a great encouragement to all the workers and a most hopeful sign of still better things to come for our leper friends.

(b) Government Leper Hospitals.

Location

Of these there are five at present in Japan, located near Aomori in the North, at Higashi

Mura Yama, (a village about fifteen miles from Tokyo), on the outskirts of Osaka, on a small Island, Oshima, in the Inland Sea, and at Kuroishi, about ten miles outside of Kumamoto in Southern Kyushu. It will be seen that the geographical distribution of these five hospitals is about as good as could be desired.

Establishment

The Government did not undertake the erection of any leper hospital until the year 1909, eighteen years ago, and after private Christian hospitals had already been in operation for about that number of years. There can be no doubt that the Government was stimulated to some extent in taking hold of this work by what had for so many years been done along that line by private means, and largely under the initiative and by the assistance of foreign missionaries and foreign leper Societies.

Control and Support

These Government leper hospitals are not Federal but "Ken" (Provincial) institutions, each one being supported by several "Ken" in the midst of which it is situated, but receiving also a certain subsidy from the Central Government. The establishment of such institutions has also begun in Korea and is at present under contemplation on the Japanese Island of Formosa.

Ordinarily only lepers belonging to the districts that support any one of these hospitals are

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admitted into that particular hospital; for anyone from outside, special arrangements for admission have to be made.

Two of the five Government Hospitals have a medical man as Director and the other three have non-medical Directors, but in these latter cases also a competent doctor is at the head of all the medical work.

Patients

The total capacity of the five hospitals is fully 2,500, and there are at present about that number cared for. Thus far these patients have been almost all from the poorer, and many from the beggar class of lepers who are compelled to enter the hospitals, being usually brought in through the police department. For the police in Japan do not only try to look after getting beggar lepers off the public streets and bring them into the leper hospitals, a task not easy to accomplish, but they are also charged with the duty of finding out whether there are lepers kept in the homes, which is still more difficult of successful accomplishment because so many people wish to hide from the police and the public the fact that there are leprous members in their families. The reasons for this must be obvious to anyone who knows what divulgence of such a fact means socially to the family concerned. Among other things, discovery of the existence of leprosy in a family, either present or in the past, has always been, and is now, considered legitimate reason for

divorce whether from the side of the husband or of the wife.

For this and several other reasons it is most likely that the number registered with the Government as "lepers," at present somewhat over eleven thousand, are only a fraction of all the leprous cases in the country, though how small a fraction is largely guess work. An average estimate is that the entire number is about fifty-thousand. This would mean that, adding the five hundred in private hospitals, about one out of every four of the registered lepers, and about one out of every nineteen of the total number, are at present cared for in all the hospitals throughout Japan. This is still very far from segregation of the lepers and holds as yet little promise for ridding Japan of leprosy. The Government, however, is planning to double the present capacity of its hospitals, besides building somewhere a Central Hospital with a capacity of 500 patients especially for scientific investigation connected with the disease.

Equipment

In this respect the Government Leper Hospitals are, on the whole, far better off than the private institutions. The former have very extensive grounds, each one several acres, which enables the authorities to set many of the sufficiently able-bodied patients at work. This becomes not only a source of saving expense, but also adds greatly to the well-being of the patients

so employed, both physically and mentally, if not also morally.

The internal equipments are also far better than in the private hospitals, and the staff of doctors, nurses and other assistants is, as usual in Government institutions, large and well trained. This superiority is due, of course, to having Government sources for their budgets, whether from the several provinces or from the Central Government. In consequence, the average cost per patient, including all expenses, at the Government Hospitals is considerably more than that in most, if not all, of the private hospitals. By far the best medical authorities on leprosy in Japan are connected with the Government hospitals and a great deal of very commendable original investigation of the subject is constantly carried on by these experts. No private hospital, depending largely for its financial support on voluntary contributions other than Government, can afford to maintain in its service such high-salaried men.

From personal observation the writer can testify that the Government hospitals in Japan are splendidly kept as far as material equipment and sanitary conditions are concerned. The fact that patients quite frequently escape from the Government hospitals is not so much due to unsatisfactory conditions in the hospitals as to the inherent desire for personal liberty and the in-grown habit of many to lead a wandering and beggarly life.

Religious Teaching

Religious teaching is allowed and carried on in all the Government hospitals in Japan without any discrimination of Shinto, Buddhism or Christianity. Christian teaching, in the way of preaching and distribution of Christian literature, finds a place in each one of these institutions. In two of them, Osaka and Oshima, there are organized Christian Churches with ministers and officers. Whether this is a wise measure or not is still a moot question and must be left very largely to the judgment of those in charge of the institution concerned. In the largest Government hospital, the one near Tokyo, having 780 patients, there are now between eighty and a hundred Christians but no Christian organization as that is not favored by Dr. Mitsuda, the eminent Director.

With the gradual enlargement of these Government hospitals the opportunities for religious work will also increase, and the favorable attitude taken by those in authority towards Christian teaching, observing its results upon the character and conduct of the Christian patients, gives promise of the possibility of a rich spiritual harvest of souls among these poor lepers, as precious in the sight of the Lord as the soul of the wealthiest or most highly esteemed among men.

Both in Government and in private hospitals new light and joy and hope has come into the lives of the leper patients by the greatly advanced

medical treatment of leprosy. Great improvement in looks and feeling, arresting of the disease in many cases, and the hopeful outlook of possible recovery to health, especially when treated in the initial stages, all these things have almost revolutionized the leper problem in Japan and throughout the world.

Besides the Government and private leper hospitals mentioned in this article, there are also a Buddhist leper hospital in the vicinity of Chofu, and a hospital two miles from Akashi, near Kobe in charge of Mr. Chitose, a small group of lepers under the care of Miss Mikami near the town of Kusatsu, some patients in an isolation ward of the Kinoshita Hospital at Komagome, Tokyo fu, and a vigorous evangelistic work carried on by the Rev. Abe of the Holiness Church among the lepers living outside the hospital in the leper village of Kusatsu.

And finally it should be mentioned that on the Island of Formosa clinical treatment for leper outpatients by missionary doctors has begun both at Taihoku in the North and at Tainan in the South, while the Government is planning to start regular work for lepers on the Island in the near future.

There has also recently been organized a "Japan Mission to Lepers" by a group of Christians and non-Christians. Plans for definite work have hardly as yet been formulated, but it is hoped that in course of time it will develop into a strong organization for the cause of the constantly growing leper work in Japan.

CHAPTER VII

THE RELIGIONS BILL OF THE JAPANESE GOVERNMENT

Bishop K. Uzaki

A bill of religions was introduced into the Diet in the thirty-second year of Meiji (1897) while the Yamagata Cabinet was in office. It was referred to a committee of fifteen members of the House of Peers for consideration, and was finally voted down by a vote of 120 against 100.

The Buddhists, especially the Hongwanji sects, violently opposed the Bill on the grounds that the Bill proposed to treat Buddhism and Christianity on equal terms.

From that time, the Department of Education has been studying the subject of a religions bill, and in May, 1926, an investigation committee of forty was appointed. Baron Hiranuma, vice-president of the Privy Council, was made chairman of the committee, which consisted of four vice-ministers, the head of the Bureau of Registration, a councillor of the Court of Administrative Litigation, twelve members of the Diet (six from each house), eight Buddhists, three Shintoists, two Christians, and several scholars and

University professors. The two Christian members were Rev. K. Hayasaka, a Roman Catholic priest, and myself, representing the Protestants although in a personal capacity.

The first meeting of the committee was held on June 1. Since then, six general meetings of the committee have been held. A special committee of nineteen was chosen for more intensive study and investigation, and I was chosen as the Christian member of this committee. During the summer, nineteen sessions were held. The recommendations of the special committee were adopted by the general committee at its last meeting on October 16, 1926, by a vote which lacked but one of being unanimous.

The Bill was then approved by the Cabinet and was introduced into the House of Peers on January 29, 1927.

Among the policies of the Bill are the following:

1. Equal basis of treatment for the three religions already recognized—Shintoism, Buddhism, and Christianity.

2. Restraint of questionable religions and superstitions.

3. Patronage of the government for sound religions already established in Japan.

4. Provisions for new religions coming into Japan.

5. In a general way, the leaving of ecclesiastical matters to the religious bodies themselves.

Conspicuous points in the proposed law are as follows:

I "Shitei" ("Designation")

Article I says, "This law of religions and other religious ordinances, when there are no other specified regulations, shall be applied only to those religions *recognized* by the Minister of Education."

There was much discussion of the word which is translated "recognized." The words "nintei," ("recognition") "sentei," ("selection") and "kōnin" ("public approval") were suggested as substitutes in the place of "shitei." They were all considered carefully and finally discarded. "Shitei" does not determine the goodness or badness of religions. The Government simply points out that such and such a religion is in operation in Japan and tries to look after it. This is the meaning of the word "shitei," according to the Monbusho interpretation.

II The Council of Religions

Article 2 says: The above recognition shall be given by the Minister of Education after consultation with the Council of Religions. Tentatively, this Council is to be

composed of (1) councillors of the Court of Administrative Litigation, (2) judges of the Supreme Court, (3) high officials of the Department of Education, (4) scholars and clergymen.

III Three Standards

Article 3 gives the following three standards by which the Council of Religions shall determine the giving of recognition to a new religion: (1) public peace, (2) morals, (3) national duty. The Council must ask concerning the teaching of a new religion. Is it injurious to public peace and order? Is it harmful to public morals? Is it antagonistic to national duties? So long as the teaching and practice of the religion is in accordance with the spirit of the twenty-eighth article of the Constitution, there shall be no limitations placed upon the religion. The Constitution says, "Japanese subjects shall, within limits not prejudicial to peace and order and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

IV Religious Organizations

Article 4 names the religious organizations that already have legal recognition as follows: 1. Kyoha (Shinto sects); 2. Shuha (Buddhist sects); 3. Kyodan (Christian bodies); and two that are local in character and come under the control of the Ken—temples and Kyokai (society or church congregation). Kessha

(associations) are not legally recognized religious bodies.

Shinto shrines are entirely excluded from this law. The Government adopted a policy of separating the shrines from religious organizations, and may enact a separate law of shrines in the future, so that the shrines and other forms of religion shall no longer be confused. Shrines shall not hereafter be the object of people's worship in a religious sense of the word. They are official or government institutions dedicated to the Imperial ancestors, great men in the past, heroes, and worthy men whose deeds and characters command our profound respect. This is the reason why this Bill of Religions does not deal with the shrines while the thirteen sects of Shintoism are considered as religious organizations.

V Privileges to Religious Bodies

Article 5 says that the grounds or premises for the use of religious organizations shall be exempt from land tax. The land thus exempt from land tax and buildings for the use of religious organizations shall be exempt from the registration fee.

Article 6 says that religious organizations shall be exempt from paying the income tax.

Article 7 says that authorities of the prefectures, cities, towns, and villages shall

not impose any tax or rate on those lands, buildings, and incomes which are legally exempt from taxation.

Article 8 says that registered properties for the use of religious purposes or treasures cannot be seized.

Article 22 says that religious organizations may carry on social work or enterprises for the benefit of the general public.

According to the Bill of Religions, temples, churches, and other religious bodies may be organized as Hojin. Hitherto, only Buddhist temples have been allowed to be organized as regular Hojin (a juridical person).

An appeal or petition can be made to the proper authorities when an unlawful settlement of a case has been made by the government. (Art. 24 and 25).

VI Control of Religious Bodies

Article 9 says that Kyoha, Shuha, and Kyodan are under the control of the Minister of Education, but Buddhist temples and local churches are primarily under the control of the governor of the Ken.

Article 11 says that the Minister of Educaporated as a juridical person.
tion may exercise his prerogative for maintaining the order of the religious organizations.

The Monbusho and Kencho may ask the religious organizations for reports, and may

investigate the actual state of said organizations if necessary. (Art. 12).

The Minister of Education may be asked to settle controversies concerning the affairs of the religious bodies, but not if the controversies have to do with creeds, doctrines or ceremonies. (Art. 13).

VII Religious Teachers

Article 15 deals with religious teachers. By religious teachers are meant those persons who preach or propagate the doctrines and perform the ceremonies in connection with a religious organization. Article 16 prescribes the qualifications of religious teachers. A religious teacher shall be a person who has had a special religious training of two years or more of such a character as required by the body to which he or she belongs in addition to middle school or girls' high school education or its equivalent, and his or her age shall be twenty years or upward. The term, special religious training, is used in order to allow a wide range of standards, ranging from a special course of Bible study to a high grade theological seminary course. Each body sets its own standards. The Government does not examine the candidate.

The following may not be admitted as regular religious teachers:

1. Persons declared incompetent to manage property.

2. Bankrupts.

3. Discharged criminals who have been imprisoned for six years or longer, according to the Penal Code of Japan.

The third class may become religious teachers when civil rights are restored to them after a three years' test.

Article 17 says that the qualifications, appointment, and dismissal of religious teachers, and other details concerning them, shall be prescribed in the rules of each religious organization.

There are no required qualifications for assistants or helpers laid down in the law. In this class are the young Buddhist priests who assist in the temples, and Christian local preachers and evangelists.

VIII Approval of Constitutions

The Constitutions and Rules of the Kyoha, Shuha, and Kyodan (Shinto sects, Buddhist sects, and Christian bodies) shall be approved by the Minister of Education. (Art. 34).

IX Official Head of Religious Body

Article 38 says that Kyoha and Shuha shall select their own official head (Kwancho).

Article 39 says that the sanction of the Minister of Education must be obtained when the official head is installed into office.

The duties of Kwancho shall be (1) to have general control of the Kyoha or Shuha;

(2) to represent the Kyoha or Shuha before the public; and (3) to settle controversies within the Kyoha and Shuha. (Art. 40, 41).

Article 56 says that the Kyodan (Christian bodies) shall have a legal head (Kwanrisha).

The legal head of the Kyodan shall supervise and represent the body, according to the rules of the Kyodan. Each religious body must appoint this official as legal head of that body before the government, leaving the appointing body to give him as great or as small powers as it sees fit. (Art. 57).

X Christian Bodies (Kyodan)

Religious organizations, containing churches and other activities and ministers for the purpose of preaching the doctrines of Christianity or other religions (except Shinto and Buddhist) and performing the ceremonies of said religions in accordance with the prescribed rules of the organization, shall be called Kyodan, in this law. (Art. 53).

The term "Christianity" definitely was inserted in the above Article, placing it on an absolute equal legal footing with the two indigenous faiths.

The Kyodan shall have rules which must be submitted to the Minister of Education for his sanction. When any changes take place in the rules, they must also be submitted to

the Minister of Education for his sanction. (Art. 54).

The Kyodan rules shall describe the following particulars:

1. Name of Kyodan.
2. Office.
3. Doctrines.
4. Rituals.
5. Method of propagation.
6. Method of choosing the legal head and other officials of the Kyodan, the composition of the administrative organs, and the functions of the officers.
7. Matters concerning the church and other activities of the Kyodan.
8. Persons in charge and ministers.
9. Matters concerning finance.
10. Membership. (Art. 55).

Also, if the Kyodan has any relation of any significance with a religious organization in a foreign country, it must be described.

Article 58 states that provisions in the law having reference to Buddhism and Shintoism shall apply also to Christianity. But such details as cannot be applied to Christianity because of circumstances peculiar to Christian bodies may be cared for by the issuance of special regulations.

Article 58 has reference to Christian bodies (Kyodan). Article 103 applies the same principal to local churches stating that where

local churches find it difficult to conform to details covering Buddhist temples and Shinto shrines the situation shall be met by special regulations.

XI Church (Kyokai)

Article 90 concerns Kyokai. By Kyokai in this law is meant a religious organization, other than a Buddhist temple, with a meeting place for the purpose of preaching religious doctrines and performing the ceremonies of either Kyoha, Shuha, or Kyodan.

A *Christian* church or a church belonging to another religion (Buddhism and Shintoism excepted) may have a separate organization independent of the Kyodan, if the rules of the church so prescribe. Such an organization is called "Tauritsu Kyokai."

Article 91 says a Kyokai may be incorporated as a juridical person.

Article 92 says that, in case of establishing or opening a church, the rules of the church and other necessary items required by law shall be submitted through the "Kancho" or legal head of the Kyodan to the governor of the Ken for sanction.

XII Laymen's Participation in Religious Work

Laymen are allowed to participate freely in any form of religious work so long as they do not make it a means of earning a livelihood.

Article 111 says that a fine of one hundred yen or under shall be imposed on those persons who are not regularly licensed religious teachers, if they preach religious doctrines and perform religious ceremonies as an occupation by which to gain a livelihood.

It is not my purpose to go over the whole contents of the Bill. This is rather a brief and bare statement of the part of the Bill which is more or less related to Christianity. I am not at all satisfied with the Bill in its present form; there are certain points which I fought in the interest of Christianity, but without success to my great regret. The Bill is not without its weak points. The words of the Scriptures may appropriately be applied to some of the phases of the Bill of Religions: "While ye gather up the tares (evil religions), ye root up also the wheat (good religion) with them.

(N. B. This "Religions Bill" was *shelved* in Diet in the Spring of 1927. Ed.)

PART III

EDUCATIONAL SECTION

CHAPTER VIII

"POINTS OF CONTACT IN NON-CHRISTIAN SCHOOLS"

T. D. Walser

There are various inevitable limits to our discussion. In the first place, my own experience with Japanese students is limited to a period of but ten years only. In the second place, the field of our discussion is not the "Mission School," nor the "Christian School," but those government or private institutions, which are officially "unreligious" (to be distinguished from "irreligious"). In other words, we are examining the student world of those institutions in Japan, which are not connected with organized religion. Further, the students, whose psychology forms the background of our present study, are almost without exception students of the *Hon Ka* (Main Course) of the Universities. If these considerations are borne in mind, they may explain away some of the queer slants in the following attempt (and only an attempt) to analyze the situation.

The question faces us "What are the best points of contact with these students?" The most ready answer, one made hoary by long tradition, is "the English language." At least, on the basis of this answer, there are in Japan today countless "English Bible Classes," so-called. The English language is, without the shadow of a doubt, a close point of contact with any Japanese student, and particularly with the kind of student we are considering, who will enter business, professional or diplomatic life. I have yet to meet the Japanese student, whose career did not to some extent hang upon his mastery of the English language. The average student will sit upon your doorstep morning, noon and night, if you will converse in English with him. Having, however, admitted that it is a point of contact, I believe that that is absolutely all that you can say in favor of the use of English with students. For, obviously interested in English and English alone, they are "intrigued" by that and by that alone and pay attention to that and that alone. To this kind of a student, "God is Love" is not a fact, but a grammatical construction. This kind of student rarely gets anything more than an acquaintance with English. In my own experience, I have never known a student of the particular variety we are considering to be brought into a vital religious faith and life through the medium of the English language (doubtless my experience is limited here). Up until eight years ago, I conducted many "English Bible Classes" attended by students of Keio, Waseda and the

Imperial Universities. It is my recollection that I was successful in teaching neither the Bible nor English in those classes. I did not teach the Bible, for it is a rare student who can "become religious in English" and come to anything like an adequate conception of Christianity through any medium but his mother-tongue. And I did not teach English for the simple reason that the Bible is not the best primer, for the average student of the English language. To-day I have not one such class. But, because I realize that English is a point of contact, even though only a point of contact and nothing more, in most of the groups that I now conduct—there are eleven each week—there is a short period during which the sole purpose is to teach the English language. During the major part of every period the work is done through the medium of the Japanese language. By such means, the atmosphere is cleared, there are no mixed motivations (there being but one objective during the study of religion and but one objective during the study of the English) and the whole scheme seems more honest and straightforward. There is no camouflaging of a primary interest in English behind a smoke-screen of piety. As one missionary has said to me, "English is a point of contact, but a poor medium for teaching." This whole long paragraph, in which I have labored with my point too tediously, might have been summed up in just those words.

Therefore, let us turn to other points of contact that must be mentioned. Space does not

permit us to consider them in great detail. For one thing, there is *Music*. There is a piano in our Student Room which is at the disposal of any student who cares to drum on it at any hour of the day or night. A Choral Society, rehearsing once a week during the noon recess, has brought many new friends to the house. Even *my* playing of the violin is enjoyed by my Japanese student friends—a musical sensitiveness (or, insensitiveness) that few but Japanese students possess. *A Loan Library* will prove an open sesame to many hearts and minds. My own inadequate library has been placed at the disposal of the students who come to the house. They borrow everything we have — from the modern novel to the most serious theological treatise. It has been found that some students will read a German or French New Testament, who never have read it in Japanese or in English. I believe we should be eager to help the student to read almost anything he cares to. My reason for so thinking is that, when the book is returned, there is usually a splendid opportunity presented for the discussion of its contents—truth or falsity. Either provides a point of contact. *Athletics* (either a knowledge of or ability in) is increasingly becoming an asset for the student worker. Archery, 'judo' and 'sumo,' essentially Japanese sports, are activities that might wisely be entered upon, but modern Western games, like rugby, baseball and track, are more and more becoming the chief sports. The year (when Japanese athletes were somewhat dependent upon foreign coaching) in which I was

asked to assist in coaching athletes preparing for the Eastern Olympics, I got into touch with certain students, whom I otherwise would not even have met. Such a contact as this will merely mean that certain fellows will be reached, who can be attracted in no other way. Another way to 'intrigue' the student (though hard to define in so many words) is to *set up machinery, by which he may make himself useful.* A new bond is formed, a new link is wrought between the student and you, every time you subject him to stimulate to altruism and he reacts positively. For example, when I announced that I was to begin a night-school for laborers to be taught by students, there was an immediate response. Volunteers have multiplied and now it is somewhat of a problem to find enough "courses" for the "faculty" to teach. All the above-mentioned points of contact are just that and nothing more. All are, I believe, subordinate to two other elements more fundamental and essential. The former is what might be termed metaphorically as an *"Open Door Policy."* By deliberate planning, this metaphor of the "open door" has become a fact in our house, for there is a special door, always open, through which any student has access to the house at any time. The students come, often when we are not at home, to study, to read, to play the piano, to play games, to rest, to eat lunch, to talk, etc. This privilege(?) has never been abused and never will be. Confidence breeds gentility. But in the spiritual and metaphorical sense of the word, the student-worker must observe an "open

door policy" in regard to "new ideas." His mind and heart must have doors open to any idea, however irrelevant, however destructive, however radical and however foreign to his own chief interest in life—the Religion of Jesus. For example, here is a group (a Bible Class) which, in the natural course of events, comes to the passage "Render unto Caesar the things that are Caesar's, etc." Immediately one rather wild-looking student, a member of the now underground "Shakai Kagaku Kenkyukai" ("Society for the Study of Social Science"), gives his interpretation thus—"The State must be abolished." What is the student-worker to do? (merely be "shocked"?) Or, the other day I was walking across one of the university-grounds and met a student who explained that he had been too "busy" to come to the regular group. "What have you been busy doing?" "Writing my graduation essay upon 'The Deadlock in the Peace Movement.'" "Just what do you mean by that?" "I mean that private capitalism must be abolished before peace can come." What is the student-worker to do in that case? Dismiss the whole matter as outside the province of Christianity? Or, having the "doors of his mind open" to the existence of a nexus between industrial relations and Christianity, spend hours, if necessary, with the present problem that this particular student faces? Again, here is a student who says that he is planning to commit suicide. From the standpoint of the Westerner, it is a very fantastic and absurd idea. But fatalistic philosophy has

a very real place in the thought-world of the Japanese student. Shocked disapproval or mockery will not meet this fellow's problem. Or, finally, here is a student who has an inordinate and disproportionate desire to express himself on the subject of "the movies." It seems to be (and probably is) the one thing in which he is deeply interested. All such conversation may well prove a great bore, but if this student knows that he will be heard sympathetically, it may lead to something very significant for his life. Such students, as the above-mentioned must be made to feel that you are "shock-proof" and willing to listen to anything they have to say with open-mindedness and fairness. And so, they will, if these conditions are fulfilled, open up the doors of their lives to you. With this there comes to the student-worker a knowledge of the student's world. At first, you will have to go with the students to their world, before you can expect them to care to enter your world. So doing, you will be given a veritably endless opportunity of interpreting life from the Christian standpoint. Of course, this viewpoint enlarges enormously the mass of subject-matter that the student-worker must master. For, how can you see any religious implications in the League of Nations, for example, unless you know about it and how can you express opinions upon the morality or immorality of moving-pictures, unless you see them? Certainly the whole principle may be carried to an extreme and ridiculous limit (possibly it is here). The whole point is that it is

essential to know the student world in all its varied ramifications, if successful contacts are to be established and maintained.

However, this does not mean that generalizations can be made about the Japanese student. Each one seems to be a different set of actions and reactions. In a country where regimentation seems to have been carried to such limits, it is refreshing to find such individualization as exists. All students are not cut out of the same piece of cloth. Each one has to be studied by himself. Someone not long ago made the remark that "it might be possible to Christianize the social order without making individual Christians." Whether such a process would or would not be possible is not within our province here to discuss. But the point, germane to our discussion, is that we often fail to "see the trees because of the forest." To prove to yourself how students (even of the same university and the same class) have highly specialized and individualized attitudes, ask your next group to write out topics they would enjoy discussing. You will get every conceivable topic. I did that once. The requests varied from technical theological issues (e.g.—"The Miracles of Jesus and Science") to social-religious issues (e.g.—"Christianity and Disarmament"). All of which merely adds a little to the evidence, already overwhelming, that generalizations must be avoided.

Lastly, as a second fundamental element in establishing contacts with this type of Japanese student, I would refer to Philippians 2:20. Paul

writes, "I have no man like-minded, who will naturally care for your state." Here is the kernel of the whole matter—"caring naturally" ("truly," "genuinely," Greek—'gnesios') for the student. This student of the non-religious university abhors professionalism, propagandism, preaching. He will not come near you if, first and foremost, you are a professional religionist, with closed mind propagating and preaching "divers and strange doctrines" (strange to him). But, if, first and foremost, you love and "care naturally," anything is possible. I believe that the average student has a deep spiritual apperceptiveness. Common friendship, an honest handshake, a sick-room visit may often be the wisest approach. If we "care naturally" for the student, we will miss our meals in order to drink tea with him. If we "care naturally" for the student, we will allow him to "practice English" on us hour after hour, if necessary (for if we "care," long enough and "naturally" enough, his interest in English will be sublimated to something more vital someday). As one student-worker said to me, "My Christianity is my closest point of contact." The religion of Jesus expressed itself, first, in friendship. So must ours. This is the whole secret and the only secret, I believe. Tourists ask me, "Do you like the Japanese students?" Well, if I did not love them, I would immediately go home. No sense of duty, no sense of "mission," no professional instinct could hold me unless I felt that I "cared naturally" for these erratic, wayward, indifferent, lovable fellows—

fellows who make up the population of the largest student-center in the East, Tokyo. For after all, few do care for them. Their parents are at home far away. Their professors are busy studying, lecturing and writing books. The churches are indifferent to them. Do we blame the churches, somewhat? Yes, but after all, the average student has little time to give to his church, relatively speaking. He has little money to contribute. And at most he is in his university city but a few years. So in general the churches make no special effort to win the allegiance of the student. Who is to "care" for them, in the Pauline sense? This may be one of the unique functions of the missionary, today when the functions of the missionary are being reviewed. If the churches and missions could catch the vision, there would be many more young missionaries doing work of various kinds—pioneer work as real as that in the African bush—in the great university cities of the Japanese Empire, Tokyo, Kyoto, Sapporo, etc. For "caring naturally" for the individual student is the *sine qua non* of success.

CHAPTER IX

THE RELIGIOUS OBJECTIVE IN MISSION SCHOOLS AND HOW TO REACH IT

W. K. Matthews

This article is to discuss not the ideal religious objective that Mission schools should have but the actual objective, however incomplete, that Mission schools in Japan are consciously seeking to reach. Any attempt to state the most significant facts and to draw conclusions of value from them, to be entirely satisfactory, must be based on fuller knowledge and more thorough study than is at present possible. This statement is an approximation of the objective so far as revealed in the expressed opinions of representative educators and in the methods of religious work reported by them.

This survey is limited to mission schools engaged in secondary and higher education, not including theological or other special schools whose objective is necessarily somewhat different.

The religious objective is not a single goal or purpose but a group of interrelated purposes, all of which must be realized in order to attain the desired result. The number and character of these purposes vary with the schools. Four seem

common to all as a part of the practical objective. There are at least four others, one or more of which may be present in the actual objective while the remainder are rather deferred ideals. These eight purposes are the following:

1. Central in every mission school objective is the purpose to furnish an education thoroughly Christian and therefore fundamentally different in conception and spirit from that offered by the government educational system. To give such education was the chief reason for founding mission schools in Japan and will be the chief justification for their continued existence here even after adequate educational facilities shall have been supplied by the government and by private corporations.

For some years mission schools have not been able to give adequate expression to this purpose. Lack of resources and equipment has limited them to a smaller and poorer quality of work than that contemplated or required. They have been outdistanced and embarrassed by the finer equipped and better staffed government schools. In addition they have been forced by strong government pressure towards standardization and uniformity to include in their educational programs some features not altogether to their liking, such as the increased number of recitation hours, multiplication of subjects, exhausting examinations, and military drill. The valuable results from this pressure in bringing schools up to standard in equipment and teaching should be gratefully acknowledged. But it has resulted in obstructing

the varied and vitalizing expression of Christian educational principles. Time of students and teachers needed for the religious emphasis in particular has been used otherwise. To the public the mission school often appears to be only a poor copy of the government institution. They are rarely the first choice of parents. Even many Christians prefer the government school when both are available. Mission schools do not get the ablest students, and often do not give as thorough education as the government school.

But mission schools have been greatly improved in equipment, faculty, financial budget, experience, prestige. The Department of Education is encouraging private schools to make their largest contribution and seems willing to allow larger variety in courses of study and methods. If mission schools have educators qualified and courageous enough to blaze new paths, and to give richer spiritual content to education, there is reason to believe that such contribution to the national life will be warmly welcomed.

The college departments of mission schools are much alike in the range and type of courses offered. As a result Christian students desiring preparation for many important lines of activity must go to other than Christian schools. This illustrates the lack of unified and comprehensive national program for Christian education.

2. Next in emphasis and importance is the purpose to lead individual students into the new life in Christ. To bring the Christian message to open minded youth of promise, in their forma-

tive period, continously and for a term of years is generally recognized as the best possible evangelistic opportunity. No purpose can be more important or appealing; but, if made primary and the educational purpose be considered secondary, the desired objective cannot be realized. Both must be accorded their full place and value. This purpose is receiving full emphasis and great success is being seen. Only a part of the students who come into the new life each year are baptized. Home opposition or timidity deters many. Even so, the number of baptisms reported is large. Statistics from six important secondary schools for girls (Koto Jo Gakko) show that there are very few church members in the entering classes (from 0 to 9%) while there are about 50% in the graduating classes. In the boys' schools of similar grade (Chu Gakko) which were investigated the percentage varied from 0 to to 15% for entrants and from 30 to 75% for graduates. More were below than above 50%.

Owing to widely differing conditions in college grade schools for girls, statistics are of little value. In colleges for young men, the percentage is from 10% to 15% on entrance and from 30% to 40% on graduation.

3. The third purpose in the religious objective is to bring all students into touch with Christian life and teachings and thus to imbue them with the Christian ideal and inculcate within them Christian moral standards. This means that the school in all its activities is to set forth and exemplify the Christian conception of life so

clearly and fully that no student can pass through the school without receiving a permanent Christian view point and having his character moulded for life.

Perhaps no other purpose of mission schools has been so fully realized. In a few schools, rapid expansion in number beyond the powers of spiritual assimilation has greatly retarded the Christianization of the student body, but increased working force and redoubled effort seem to be overcoming this handicap.

4. The fourth purpose common to all mission schools is to develop stalwart Christian character in those who have come into the new life in Christ. In the words of a Japanese educator, the aim should be "the development of well rounded personality with Christ as the center and activating spirit."

Parents are entrusting their children to the mission schools in the belief that they have power to build superior moral character. Christian parents at least are desirous of a thorough policy of intensive religious nurture. Never was the call stronger for a bold, insistent emphasis on Christian fundamentals.

5. Among the purposes considered by some but not by all mission schools as a part of the actual religious objective is the purpose to train the Christian students in religious work and prepare them for effective leadership. Doubtless every school approves highly of this purpose and desires to see it fulfilled in the case of its students. To what extent this purpose is a part of

the actual objective in any school may be judged by the conscious effort made to accomplish it. Work for the new convert is not done until he is set to work in Christian service. The school that entrusts this responsibility to a neighbouring church has passed on its training for leadership to others.

Some schools have provided forms of work suited to different kinds of students, and are well pleased with results.

6. Another purpose, probably not in the actual objective of some mission schools, is to bring all their converts into real and enduring connection with organized Christianity. This responsibility is often transferred to the local church into which the new Christian is introduced. If this be a school church, it often lacks the all round church life and is markedly unlike any church he will find after graduation. Even in the ordinary local church students are not usually so identified with it that they come to have the sense of connection with the national and world-wide Christian organizations and movements. On graduation he doesn't find himself at home in any new church group and is lost to organized Christianity. In order that the Christian product of the schools may be saved to the church more serious attention should be given by the schools as such to this duty. Graduates should be followed up with care until well launched as working members of some denomination.

7. A purpose still less common in the practical objective is to make the school a centre of

Christian education and service for the local community. In most schools for girls some friendly contacts with the families of pupils are utilized as an evangelistic opportunity, but in boys' schools even this is not often attempted. Street Sunday Schools carried on by students and teachers seems the next most common expression of this purpose. With a few exceptions, little more is reported.

8. A few leaders in mission schools include in the religious objective the Christianizing of national thought. Mission schools, especially in their higher departments, are making an increasingly valuable contribution to this end. Much more can be accomplished both in encouraging professors to do such work and in discovering and developing future leaders from among the students.

How is this objective to be reached?

Many consider the present methods fairly satisfactory while others think that there is need of their fundamental and thorough-going revision. The present condition is unsatisfactory in two points. We need to improve the long used and well tested methods by utilizing fully the results of modern study and practice in religious education and allied subjects. Experienced workers have been too busy to keep in touch with these developments, while new recruits lack adequate understanding of the problems here.

The valuable work being done in one school is often not known in others. There is great need therefore for conferences or other means by

which teachers in different schools could profit by the experience and methods of those doing similar work. A part time traveling missionary specialist could do much to help. Better still, if experienced missionary teachers while on furlough should make thorough study, each of a different field, and on their return be enabled for a few months to travel among our mission schools as advisors, present methods could be slowly improved.

Of the methods in use the following are the most general and most important:

1. Teaching the Bible.

The Bible is in the curriculum of most mission schools, and is usually compulsory, for all students from one to four hours a week, most commonly two. In some schools examinations are given, and the Bible courses are placed on an equality with other courses. It is generally taught in Japanese except in the higher college classes, where English is sometimes used. Some schools have graded courses while in others each teacher is free to do as he may please. Few schools have suitable text books or printed outlines. Courses are prepared generally with the subject matter in mind rather than the student and his Oriental background. Some teachers have special preparation for Bible teaching, more often they do not. In some schools any or all the Christian teachers may be called on to teach Bible classes.

These facts are stated to show the great opportunity and urgent need for modern methods; for properly constructed courses with suitable text books, adapted to the various grades and usable in all mission schools; for sectional conferences of teachers; and, perhaps, training courses.

Voluntary Bible classes are widely used. They afford rare opportunity for personal friendship and direct religious dealing between teacher and student. If the club spirit is added the class becomes an agent for developing deep spiritual friendship and evangelistic endeavor among its members. The ideal condition would be to have each strong Christian teacher connected with one or more such groups. For advanced students this plan seems superior to the usual Sunday school class.

2. Daily Chapel.

In secondary schools daily chapel can be made strictly compulsory and gives a chance at the whole student body. In colleges, though attendance is often compulsory, the rule is not strictly enforced and attendance varies greatly. Its attraction seems to lie not so much in its instruction and as in its worship. Graduates look back to it as a very important element in their spiritual experience.

3. School Dormitories.

When properly conducted, the dormitory is a powerful means of realizing the school

objective. To be effective it should have a wise Christian teacher as councillor, a controling group of upper class Christian students, a strong Christian home atmosphere and appropriate ways of expressing the religious life. It not only influences those in residence but through this group becomes the centre of the religious life of the school. If each school could have one third of the students in such dormitories, its objective would be measurably near to realization.

4. **Christian Teachers.**

The mission school must have at least a few native teachers of attractive personality, superior scholarship, and strong Christian faith. Lack of funds has often led to the employment of second rate teachers that are nominal or weak Christians. It is sometimes impossible to secure Christian teachers for certain branches, or with the required teacher's certificate. Many schools have been thus forced to employ more non-Christian teachers than desired. Schools can provide for teachers by encouraging and financially assisting suitable young Christians to prepare themselves for definite positions. There is a call also for some Christian college to train teachers of science and mathematics and of Japanese and Chinese literature.

5. **Student Activities.**

Among the self directed religious activities of students, the following are worthy of

special mention. "Winning Chums" club, morning watch band, noon day prayer meeting on the campus, evangelistic street meetings, taking charge of Sunday evening meetings and various forms of service for the community. The school can do much to foster these organized activities by giving the societies suitable rooms and providing opportunities and facilities for work.

6. Special religious services intended to lead students to a definite decision to accept Christ are held in many schools from one to three times a year. Results are better when students are separated into groups, making it possible to adapt the message to the intellectual and spiritual understanding of each group. A series of meetings of three or more days duration is more effective than when shorter.

7. **Chaplain and school church.**

If the emphasis be placed on work for students, the chaplain should serve as pastor of the school church. In large schools, one or more specially qualified assistants are needed to help in personal work. They can also teach a small amount of curriculum Bible courses. If the emphasis is on building up a community church, the pastor cannot well serve as leader of work for students. It is penny wise economy to leave the superintendence and vigorous promotion of the religious work among students to professors or pastors already occupied with other duties.

8. **Development and Training of Christians.**

Many schools are doing some of the things here mentioned. Few have an adequate and carefully directed plan. The following are being attempted somewhere. Fostering habits of worship, prayer, Bible reading, and church going; seeking the co-operation of neighbouring churches, Y.M.C.A. night schools and other organizations in finding opportunities for students to help; opening street Sunday schools and training student teachers; enlisting students to help in church music, to teach English and music to P.O. girls, to visit hospitals, prisons, etc., to make garments for sick and poor, to collect money, rice and clothing for the needy. In one college for women, teachers and students conduct a Baby Bureau. In a college for men, a group of students and teachers spend a week each year in a lecture tour with religious and cultural addresses. For the deepening of spiritual life and leading students to Christ the small group conference in a quiet place described in the Japan Christian Quarterly of April 1926, p. 166f. is an especially valuable method.

9. **Christian atmosphere.**

Finally the reaching of the objective is dependent in every school to a large extent on the intangible, pervasive, enveloping spiritual atmosphere; working quietly and profoundly in the minds and hearts of students. It is the composite result of the school's expression of the beautiful, the true, the good, the loving,

the great, found everywhere in the school, in its architecture, its ordered life, its choice and treatment of subjects of instruction, in the loftiness of its message and ideals, in the daily life and character of teachers and students, in the application of Christian principles and standards to all personal and social activities of the School and in the constant recognition of the presence and power of God in the midst. It profoundly affects the new student with its democracy, freedom, trust, and reverence for personality. He presently comes to see and feel the Christian life in action. This it is, most of all, that tempts men to make the great personal adventure. To guard and promote this mightiest of all the influences of mission school is its supreme task.

CHAPTER X

THE JAPANESE CHURCH AND CHRISTIAN EDUCATION.

Miss N. B. Gaines

The beginning of the Protestant Church in Japan was Christian Education if we take it in its broadest sense. Converts came through teaching individuals or small groups. These early converts had been followers of the Shogun. With the restoration of the Emperor to power, they lost out politically, thus having time to think and study, they were attracted by new thoughts religious and otherwise. They had been leaders under the Shogun. When they embraced the Christian faith, it was natural that they should become leaders in the church. Thus the Japanese church was given able, earnest, educated leaders from the beginning.

Theological schools for men, Bible Schools for women were opened by missions for training workers for the Christian Church.

Schools for boys and girls were opened by various denominations, to meet the need for general education. Until 1899 no foreigners could live outside of treaty ports, unless employed by Japanese. Thus the Mission Schools became

the means of pushing evangelistic work outside of treaty ports. Even mission schools were registered in the name of a Japanese, as owner, if it was outside of treaty ports.

Teachers in these schools were superintendents and teachers in the Japanese Churches, to such an extent that the churches depended on the school to furnish workers, rather than trying to develop leadership among members, not employed by the missions.

As the Japanese church grew in strength, there was less dependence on the Christian Schools, hence in the course of time, the church and school grew further apart, each fulfilling its mission independently, but working for the same purpose, giving Christ to Japan.

With the exception of Mr. Uemura's Theological School, no church, as a church, except the Kumiai (Congregational) has undertaken the founding of Christian Schools.

During the Meiji Era, Government Schools of Primary Grades became so general, there was no need of private schools in order for children to get an education in the lower grades.

Middle Schools for boys were opened by the Government, but not sufficient to meet the demand. Hence private middle schools were opened by Japanese and missionaries. After Middle Schools came the demand for Higher Education. Again private schools, Christian and otherwise, supplemented the Government institutions.

Until the late Meiji Era, the Government made no provision for the education of girls, beyond the Eighth Grade, except in Prefectural Normal Schools for training teachers for Primary Grades, and the Tokyo Higher Normal. This early Meiji Era was the golden age of Christian Schools for girls, in Japan.

The strong Christian leaders, who came from mission schools of this period, bear testimony to the work of Christian Schools in building up the church in Japan.

During this period, the Kumiai Church opened a number of schools for boys and girls. Five of those for girls are still in existence, namely, Baikwa in Osaka, Sanyo in Okayama, one in Matsuyama, the first school of that grade, in Shikoku, one at Maebashi, one at Takahashi.

Baikwa may still be considered a church school, as it receives no aid from the Board of Missions, although two missionaries are assigned to work in the school.

The Matsuyama School after years of struggle with finances and other difficulties, asked to become a school under the Foreign Mission Board. It is doing a fine work, under the present management.

The other schools, after years of struggle with finances became prefectural schools, although the Christian principal and teachers were retained.

Almost every denomination has kindergartens, entirely or partially self-supporting.

During the first quarter of the twentieth century, schools for girls increased so rapidly that in some prefectures they out-number the schools for boys of the same grade. Many begun as private schools afterwards became regular Government Schools.

The difficulty of equipping private schools, so they might in every respect be equal to Government Schools, has been a long hard struggle for Christian Schools. The government stamp must be on every institution, in order to hold the confidence and respect of Japanese.

The majority of parents choose a regular Government School, in preference to a private school, although the latter may fulfill all the conditions and have government recognition.

They feel that the Government Schools can command better qualified teachers as well as equipment. Wishing to give their children the best advantages, Christians, as well as others, send their children to Government Schools. Christians feeling they can give Christian training in the home, feel the need of Christian Schools less than the non-Christian parents. From a number of sources, testimony has come from Christian Educators, that the strongest supporters of Christian Schools are often non Christian parents. They too, wishing to give their children the best, feel the need of spiritual development they are unable to give themselves.

All Mission Schools have Japanese on Boards of Control, or as trustees, but none have a majority Japanese.

Mission Boards perhaps hesitate to put schools, supported by Mission funds, entirely under Japanese control, while the church hesitates to accept much responsibility, when they can give so little help, financially.

The church and Christian Schools having grown up side by side co-operating but independent one of the other, it would seem the work of the future would be to bring them into closer working relations.

Because of the heavy responsibility on the young independent church, it may be years before they are able to assume financial responsibility, although individuals have made generous gifts to Christian Schools.

Some Japanese pastors and educators feel that parents are turning more to Christian Schools, feeling the need of religious training. Others criticize Christian Schools for not being more Christian.

All Christian Schools seem to find difficulty in finding Christian teachers for all branches. The Government requirement that there shall be a certain number of teachers with Government license, cannot be set aside if the school is to function. Some schools give testimony that the majority of non-Christian teachers become Christians after entering the school.

Because of the hesitancy of Christians in sending their children to Christian Schools, or urging others to do so, no doubt the church has failed to get the Christian leadership that might be a force in building up the church.

The church should have some work that appeals to students and be ready to receive them as workers and lead them into active service. Young people are not content to sit and listen only. They want to see things moving and they are willing to help in the moving.

The Kinjo Jogakko, Nagoya, has a forward look, that may work out a plan, whereby the school and the church may become closely linked and be mutually benefitted.

"For some years this school has had a Kinjo Jogakko Ko-enkai, or Affiliated Association, whose purpose is to assist the school financially. This association has raised over sixty thousand yen, has bought a large piece of land adjoining the school property, and has put up buildings for the use of the school, which has been increasing lately."

Space will not permit giving the plans of the new organization of this school, which will go into effect on receiving recognition, as a Semmon Gakko from the Department of Education.

This experiment will be watched with interest. May it be the beginning of greater things for Christian Schools.

CHAPTER XI

PERSONAL CONTACTS WITH STUDENTS FROM PERSONAL EXPERIENCES

(*a*) *Miss M. Taylor*

When we first arrived in Japan we were invited to go to a concert O.... in a theater. We shall never forget our impression of the theater which was built of poles and straw matting and where the people sat on the floor.

The concert was for the benefit of the Orphanage and the orphans sat on the platform. We were requested to sit on the platform in the front row. Near us was a student named Mr. Y..... from the Higher Commercial School and he began practicing his English on us. He asked if he might call and bring one of his friends when we returned to N..... Afterwards he called with Mr. H..... his friend. Mr. H..... joined our English Bible Class at the church and became very much interested in Christianity, but at first he said he could not be baptized because his grandmother would object; yet when he decided definitely to be a Christian nothing more was said about his grandmother's objections. It was a very happy day when Mr. H..... was baptized. The pastor said, "He is your son in

the Faith." After graduating from the Higher Commercial School Mr. H..... went to teach in Okayama and was one of the pillars in the church there for many years. In the first letter he wrote he said that he had never known anything about Christianity or the church until he met us.

Methods of Approach

Perhaps the most important thing is the teacher's approachability. If the student sees that the teacher is interested in him and is willing to teach him tho' he may be only one, the teacher will never lack for pupils. There are those who are fitted to teach large groups but in our experience small groups or individual students have been more satisfactory.

S..... was a boy who entered our school in the second year and it was soon discovered that he was busy making trouble for the teacher. For some time he was quite a trial, then a change came over him. He wrote the teacher a note saying that he had been a very bad boy but that he was going to be good. We replied that if he wished to be a good boy it was necessary for him to study the Bible. So he came for lessons and attended the church and there seemed to be a change in his life. The older brother who was a Christian was very grateful for what had been done for the boy.

One of the great difficulties is the student's lack of time so last summer we announced that the day after school was out we would begin a

two weeks' Bible School. There was an average of ten boys a day who attended. One young man who had been studying the Bible for somewhat over a year decided to be a Christian and was baptized in October. Two others who attended in the summer were baptized in December. Those who attended were only those who remained in the city or who lived here. In spite of the heat they were very faithful in their attendance: one boy did not miss any of the fourteen lessons. But what has been most encouraging has been the fact that the young man who became a Christian in the summer has during the winter vacation had daily Bible study with his two brothers.

The attendance during the summer was about equally divided between those in our Mission School and those in Government Schools.

One day we met young man, Mr. A....., connected with our school. After the usual greeting, the question seemed to come out involuntarily, "Would you like to study English?" From what followed we knew the question was prompted by the Spirit. He answered, "Yes, very much." When he came for his lesson, we asked if he would study the Bible and he answered, "Yes," as he told us afterwards he was willing to study anything for the sake of English. We soon learned from others that Mr. A..... was a very strong Buddhist and when he had been requested to attend church, he had gone for a short time and then refused to go any more saying that he was satisfied with his own religion. Later Mr. A. ....

gave us his account of it. When he had gone to church he could not understand what it was all about. He tried to read the Bible. "I tried very hard," he said, and one knowing him knew that he meant what he said, but he couldn't understand it so he gave it up and stopped going to church. He could see no use in it all.

We took up the study of Mark and soon he was asking questions that showed he was interested and groping for the real meaning. When he studied about the man with the withered hand, he asked, "Did he have faith?" We returned, "Did he have faith?" "I don't know," he answered. We asked you to come here this evening, how did you show that you had faith in what we said?" "I see, I see" he exclaimed. When studying the parables, we explained why Jesus taught in parables. When the lesson was over we asked if he had a little time to spare as we had something we should like to say. He was not in a hurry he said. We told him that if he were really desirous of knowing the real meaning of the Bible there was something more necessary than studying it; that we must have the help of the Spirit to open our hearts to spiritual truths. We had never prayed about it before and that evening we wished to pray for the aid of the Spirit. We prayed and when we had finished there was a silence—we quietly waited. Then Mr. A..... began to pray. He told the Lord that this was the first time he had ever prayed and asked for help. After that there was never a lesson without prayer. One evening he came to

say that a friend had come to see them so he couldn't have his lesson. Still he sat; we wondered why he didn't go. "Have you time?" he asked, "I want to have our prayer."

Another time he had a very unpleasant duty to perform, but before he went on the errand, he came to tell us about it and to pray. Soon after he began studying the Bible, there were some special meetings in the school and we were asked to tell Mr. A..... that he should become a Christian but we replied that we could not do it. We knew that he would become a Christian as soon as he understood what it meant. One could not hasten such a matter. A year afterward Mr. Kanamori held meetings in the city and Mr. A..... decided then to be a Christian. He is now a strong member of the church of his choice.

We were asked to teach English to a young Chinese woman. The first time she came, her husband came with her and as he spoke English very well, we asked if he would not like to study the Bible. He was very glad to do so. His wife had an English Bible and a Japanese Bible and her husband explained the meaning to her in Chinese. Afterwards she went to Tokyo to study music and joined a Bible class. Her husband entered a higher school and was too busy to study the Bible. But through him we met other Chinese Students and at one time had quite a flourishing class. But they joined the Nationalist Association which forbids any religion so they could no longer come to study the Bible.

There was one exception. This student felt that in the matter of religion a man should choose for himself so tho' he was an ardent advocate of the New China, he would not join the Association. He is the student of whom we have already spoken: who became a Christian last summer. During a certain public meeting he was very prominent and aroused antagonism because he was trying to do right. He came to the house early one morning and exclaimed, "I want you to pray." He then told of his difficulties and fears. When he left, he held up his head as he walked out saying, "I will fear no evil."

One needs "a heart at leisure from itself to care and sympathize." It takes one's time but the compensation is great. To have a boy open his heart to you, to utter all his hopes and fears, his trials and difficulties, his aspirations and failures, is one of the greatest joys a teacher can have.

Teaching the Bible is a matter of the heart as well as of the head.

(*b*) *Guy C. Converse*

Not long ago I was discussing with one of Osaka's leading social workers the problem of how the missionary can be of most use in Japan. His reply was very clear-cut and simple. "I believe that if most missionaries wish to find the place of greatest usefulness in Japan it would be wise for them to go into a medium size city where there is a middle school or girls' high school and getting a house not too far distant from that school to throw themselves into the

life of that city working largely through the teachers and students of the school. Such a city will be small enough so that the missionary's influence will be effectively felt in its social problems and the school will provide the future leaders as well as many present practical social workers."

This Japanese social worker who is a graduate of the Imperial University and who is engaged in social work outside of the church, continued. He told me of his own personal experience. He said further "I don't believe my name is on the books of any missionary in Japan, but the influence of a certain missionary was the deciding influence in my life in turning me into social service work. I went to a middle school in a city far removed from Osaka, to which city a most conscientious missionary came once a week for a Bible class. Very likely that missionary knew very little of the influence upon my life. I was not baptized, nor did I join the church in that city, but the Christian inspiration and way of life were planted in my mind and heart at that time, in a way that later led me into a life of service for others."

I. In thinking of missionary usefulness in Japan the opportunity to spread the Kingdom of God through personal contacts with students is one method of work about which there can be but little argument. In the first place, no one objects to it and it is close at hand. With all of the present discussion in regard to various methods of co-operation, administration and finance,—I

doubt if any Christian leaders could be found who would object to such contacts and work by a missionary. Furthermore there are students everywhere in Japan. No village is so far removed from the railroad or the sea-coast as to be without its quota of students, while the cities, in which practically all of our missionary force are living, literally swarm with them. Moreover there is a great tradition of such personal work with students from the very beginning of Japanese missionary work in which the work of Janes and Clark are but dramatic examples of an exceedingly long line of earnest efforts.

II. In the second place personal work has always been looked upon as one of the most effective methods among student groups, for bringing men into the Kingdom. We have here a group of future leaders more or less selected for us, and personal work with this type of persons has in the past been most fruitful. This is the age of ideals. It is the time of courage. It is youth that is ready and willing to tackle the job of reforming the world. As yet the mind and spirit are not shackled nor the vision beclouded by hard and cynical experience, the appeal to do difficult things, impossible things, does not fall on deaf ears. Youth is looking forward to the great adventure, he is waiting to march.

III. In the third place, education in Japan means prestige, as in almost no other country. We have come to almost worship degrees and scholars. I know of no other place where a college degree or the reputation of your college

means so much concretely in position and salary. A Japanese young man entering a large business firm is liable to have his salary graded in accordance with whether he has graduated from Imperial University, Keio, some commercial college etc. all down the list of schools. Ambitious young men, therefore, naturally pass through the schools as a gate-way to business, foreign service or the professions. It is difficult to overestimate the importance of such a group of young people when forming any strategical plan for the spread of the Gospel.

IV. In the fourth place, we have here one of the most open minded groups in the Empire. They are accustomed to new ideas and are not afraid to think along new lines. Christianity in its essence has to do with ideals, and the translation of thoughts and ideals into daily life. In both of these aspects the student class excells. In their text-books of philosophy, science and economics they are constantly dealing with new forms of thought and new ways of action. Daily they are living in an atmosphere which makes the acceptance of new moral codes and ways of life easier than to the common run of people. Moreover, their background of sociology and psychology serves as foundation stones in apprehending religious problems while their bubbling energy and youthful enthusiasm gives to them the drive which is so much needed when making any such radical change in point of view, social custom, or every day life as is involved in chang-

ing to a Christian way of life, in the midst of the present oriental background.

V. Provided the missionary has made up his mind to give considerable time and effort to this work, there are a number of important points to consider.

1. One of the first points to be mentioned is the value of sincerity. No one who does not have real sympathy for young people can hope to be very successful in this work. The reality of life with its problem of social adjustment is realized by the student very keenly, and anyone who is to be his friend must enter into his difficulties, fears and sorrows as well as his joys and hopes and accomplishment. The Japanese student is quick to pierce through any sham as well as to detect any reservation in personal attitude.

2. Patience. One must be prepared to spend much time with individuals, he must be a good listener, he must be ready to drink tea and chat for hours over what may seem to him trivial matters, but what to the student are grave problems indeed. This is perhaps one of the most difficult tasks which young energetic missionaries are called upon to face. The ability to wait is not one of our strong points.

3. Equipment. If possible, a house should have some special equipment for this work preferably however as an integral part of the home rather than a separate building. No matter how large and commodious such a plant might be, there is an atmosphere that lingers about the home which is very difficult to reproduce in any

institutional building. It is well, therefore, to have one or two large rooms where larger groups may gather and where games may be played and gatherings, tea-parties and the like may be held, as well as a small study where one or two students may come and feel drawn much closer together as they sip their tea and talk over life problems with their missionary friend.

4. Location. The location of the house is of some importance although not predominantly so. Whatever location one possesses should be used to its full advantage, but the program of service will have to be planned somewhat in accordance with the location. The house may be near the school, on the road leading to the school where many students pass, or even a considerable distance away from the schools, in the edge of the city. Each location has certain advantages although very likely the one near to the school, because of its larger number of possible contacts, will appeal to most people. The house located some distance away must be used more as a retreat, a refuge, a place for specified trips and special days at home, classes, parties and the like. Here the student who comes will require more initiative and stronger desire on his own part. The groups may perhaps be smaller, but the contacts will be much closer. Because of these points there are those who will prefer this location to the nearer one.

5. Living together. The opportunity of having a young man living in one's home during the school year is one of the most remarkable

opportunities a missionary meets. In this case a large amount of time and effort will be expended on a single individual and doubtless more careful selection should be exercised in order that such time and effort may be used to the best advantage. This requires perhaps more sacrifice on the part of the missionary than any of the foregoing methods. On the other hand, the personal influence, the effect of the home-life and Christian social customs will have a tremendous effect, and in case the student is of the right type with considerable potential possibility and power, this should prove the most rewarding of all student contacts.

6. Working with the students. One of the most helpful kinds of personal contact is the contacts which comes through co-operative work. Any missionary who can enlist a student's co-operation in some worthwhile task will have any number of rewarding points of contact with him. If the task be of an idealistic or generous nature so much the better, for then the discussion of ways and means as well as putting of plans into effect will be truly educational for the student as well as for the missionary. Here the missionary has the opportunity of sharing his hopes, his plans and his endeavors. The bringing in of the Kingdom is thus a natural topic of conversation and what is more, in the face of discouragements that are sure to come, as well as successes, the sharing of prayers of both victory and defeat are a natural consequence. Upon graduation from college one of my best

friends said to me "You will find as the years go by that your closest friends will be those who share with you your tasks." Working together for the extension of Christ's Kingdom becomes in this instance not only the goal to be attained but the educational method for attaining it. We may all well pray that an increasingly large number of our most casual personal contacts with students may lead us to this goal.

PART IV

SOCIAL SECTION

CHAPTER XII

OUTSTANDING CHANGES IN THE LIFE OF JAPAN

(*a*) *Mrs. K. Ibuka*

Should a visitor to Japan some fifteen years ago come again today, what would first catch his eye? Possibly it might be the foreign buildings; but, I think it would be the change in dress.

Not all, of course, have adopted Western dress, but most of the students and working girls have given up kimono. It must look strange to foreigners to see Japanese of short stature so dressed; and some quite object to the giving up of the graceful native costume.

Some thirty years ago there was a wave of popularity of foreign dress, which did not last long, however, because it was merely copied without reason. The change in fashion today has real reason behind it, for the Japanese costume is unsuited to present-day conditions, and is an indication of the transformation of the old life into a new life of activity.

Whether Western dress will be adopted as it is, or whether a new style peculiary suited to the needs of Japanese will be evolved, we can not tell, but in any case the old Japanese costume is not suited to the life of new Japan. If the living conditions of Japanese women are to become more like those of Western countries, it may not be long before Japanese dress is used only on formal and ceremonial occasions. Gentle, graceful girls, who in former days spent their time in studying "Koto," flower arrangement, tea-ceremony, poetry, and manners, in the garden of the East, are now spending their leisure hours at tennis, basket-ball, in running and swimming, or in other athletic sports, and are willing to go abroad to join the world contests if they have opportunity. It is no surprise that those girls who even contest with their brothers and boy friends in athletics have attained a statue above that of their mothers and grandmothers. Nor is it surprising that the girls, who once loved their long sleeves and cherished their fair complexions, now like to wear sleeveless foreign suits and court a coat of sunburn.

This awaking along physical lines has been accompanied by an awaking in the mental realms, to such an extent that high schools and Colleges cannot accommodate the applicants who throng their gates, and men's Universities, even, feel impelled to open their doors to women,—some have already done so.

While it is regrettable that at present, "Jogakko" and Chugakko, which correspond in

years, do not correspond in academic standard, it is probable that public opinion will not consent to this condition long, if one may judge by the proposition to change the name Koto Jogakko, (Girls' High School) to Joshi Chugakko (Girls Academy). In 1925 among many memorials presented to the Parliament concerning women was one by many influential men and women, including prominent Educators, proposing to make the standards of education identical for boys and girls.

With the elevation of women's education has come an expansion of their social and business activities. There was a time when women's sphere was limited to factory or house work or the profession of mid-wife, but now they may become teachers, reporters, writers, typists, physicians, clerks, musicians, conductors or civil service employees, etc. In this last occupation they are especially welcomed.

Among the jobless and job-hunters, men predominate. As it is in Western countries, no doubt so in Japan there will be great competition between men and women in business. For this reason, as well as for their protection, women must have even a higher education.

Another example of the change in the intellectual status of the women of today may be mentioned; the change in the character of the books and magazines they read. They are no longer satisfied with reading only on household economy, nursing and training children, cooking, etc. They feel more and more the importance of reading on

broader subjects like Philosophy, Natural and Physical Sciences, Social Problems, Economics, Law and Politics.

Outsiders may think that Japanese men keep their women down, but this is only so in appearance. A Japanese seeing an American tie his wife's shoe might think he is as humble as a servant, but on going into his home, he would discover that there she is acknowledged as head of the family. Even so in Japan the woman has power in the home.

Women's influence, whether for good or bad, has been invisible, not evident to the outside world; but now social conditions have so changed that women's power is not only recognized but acknowledged as is shown by the efforts to give women the vote.

At this time, as Japanese women, we would enjoin the younger generation to develop their virtues and rise as the level of women rises all over the world, not forgetting, however, the modesty of Japanese women nor losing the spirit of meekness.

When even animals have an instinctive desire for freedom, it is no wonder human beings should long for it too. Yet, as the hot-house plant quivers in stimulating outside air, and as the caged bird knows nothing of the rapacious enemies in the free outside, so the girls of today, suddenly let out into the freedom of the world, are bewildered and ignorant of their own dangers.

The only adequate protection against the dangers which lurk in this new freedom is the

armour of religion. Free thought, which has crept into modern education, is of no real help; rather it makes evangelization more necessary and at the same time more difficult than it was fifty years ago, before the advent of freedom.

Japanese women of the present are no longer typical Orientals in heart and mind—they are women of the modern world; taking, unfortunately, the bad as well as the good.

While it is true that Buddhism is losing much of its power over educated people, it is also true that Christianity has not as yet taken very deep root in Japan. The power of religion to govern people's lives is less here than in the West, and so there is more danger here in freedom.

Our great hope is that while there still flows in Japanese veins the stream of Bushido—self-sacrifice, courage to stand for righteousness, self-forgetfulness—we may Japanize Christianity, or rather, Christianize Japan. This is the most urgent duty of us all.

When the good qualities of any country are anointed with the Spirit of Christianity, then will religion become the power of God unto the salvation of the country.

OUTSTANDING CHANGES IN THE LIFE OF JAPAN

(b) Rev. H. Pedley, D.D

I. The Opening Door.

Perry with his fleet sailing up the bay of Yokohama, in 1853; Katsu (afterwards the great

Sea-Lord), saying to the little group beside him as they watched the big ships go by, "Now, we must go to school"; the husky farmer lad, walking all the ninety miles between Maebashi and Yokohama, with shouldered musket to drive away the foe from the sacred soil—these mark the end of seclusion, the little opening in the doorway through which were to filter in, gradually at first, but later in considerable numbers, diplomats, traders, missionaries, etc. to aid in the making over of the old empire.

II. The Rubicon Crossed.

The long laborious march in 1868 of the Imperial Procession, over the Great Divide between West and East; Tokyo and not Kyoto, chosen as the one spot adapted for suitable welcome to the incoming West, these made clear announcement that there was to be no going back. The old palatial park in the ancient city of Kyoto might become the abode of roving foxes, the former quarters of His Majesty's faithful henchmen on three sides of that same park might become the home of the awesome Westerner and the habitation of thousands of unlicked cubs rounded up for training such as their grandsires had never dreamed of, but nevertheless, there was to be no retreat. Out of this magnificent gesture what unbelievable results! A Commission that returned after a long survey of the world to declare that Katsu was right, that with their own eyes they had seen the butcher, the baker, and the candlestick maker go from school to the polling-booth. An Educational enterprise that literally swept the

little children into schools, laid hold of the brightest youths of both sexes for furthest possible development, insuring for them a training, either at home or abroad, that would fit them to take their proper places in a practical world. A Religious and Political tolerance, that was, at first, tacit, as seen in the removal of public interdicts and in the generous interpretation given to traveling passports, and later public, as seen in the announcement of the Constitution in 1889, a tolerance which made possible the release of hitherto unknown forces, making for the life of the nation, mental, moral and spiritual, and by the same token, for its death as well; for change is not always upward. Self Government. One cannot forget the self-control of a nation, deprived, on the morrow of its victory at Port Arthur, of the legitimate fruits thereof, by the "Three Musketeers" of Europe in 1895. Here we see perhaps the real reason for the abolition of Extraterritoriality four years later, thus setting free the country to do its very utmost in the international competition. A Continental and World Power. Who of us present at the time will not recall the mustering out of the Empire's forces on February 6, 1904, followed by Port Arthur, Tsushima, Portsmouth, and later on by the transfer of Korea, Land and People, to Japanese control, all to end in world-wide recognition as one of the great nations of the present?

III. Consolidation.

Freed from the danger of aggression from abroad, Japan has had an opportunity to look

herself over as one of a responsible group of peoples, to check up on undue ambitions, and to undertake seriously to make her own household measure up to the standard of her best Western neighbors. In this connection we may notice.

a. That secret diplomacy for the purpose of apparent national gain has had its day, and now stands condemned in the eyes of worthy nations. The famous twenty-one demands in China, the swift transfer of many times the due proportion of Japanese soldiers to Siberia, ostensibly for protection and relief, have resulted in a speedy decision to do the opposite thing, namely, to withdraw from both Shantung and Asiatic Russia.

b. That Militarism has been shorn of its glory and glamor. The method of soldier rule in Korea in connection with the widely-heralded Conspiracy trial and also with the Declaration of Independence later, the short shrift given to a socialist, his wife, and child by a too zealous gendarme, during the earthquake tragedy of 1923, together with the universal reaction against the savagery of the Great War, all seemed to emphasize what the large falling off in the recruiting of officers had already indicated, namely, that business and professional preparation pay best when headed directly for constructive peace rather than for armed protection. And how the spectacle of Europe wishing, but unable, to exchange sword for the ploughshare, has helped and is helping in this change of sentiment!

c. That Internationalism really means a purified Patriotism. The Washington Conference needs no apology, neither do the several Pan-Pacific Conferences, continually increasing in popularity and significance. And what may be said of the great Sunday School Convention of 1920, echoes of which are still often heard in the individual inspirations to work for the reforming of the Empire at large? Then again the interchange of scholarships, of lectures, of aid in time of natural calamity, of sport programs, of excursion parties, all these are effecting a change in the outlook of the nation as well as the individual that is apparent to the most careless observer.

d. That Democracy has come to stay. The word itself was uttered with bated breath not long ago, and in public address was significant of dangerous thoughts. Now it is in every paper, and in every address. It has become practically incorporated into the language, and what a leaven it has been! The right to organize, on the part of labor has been recognized, strikes are teaching the workingman how to wield the weapons of defence and attack, sabotage has in one noteworthy case at least compelled an eight-hour day-schedule. Better still, the dream of but a few years since has become a reality, and the manhood of the Empire (soon the womanhood also) is ready to face the polls. This seems not merely a change. It is almost a revolution, and what it will mean to the national

life, who can tell? And we have lived to see the court itself come into public as never before. Writing in the shadow of the great national grief at the passing of the Taisho era and its beloved Emperor, we have seen the nation admitted, as it were, to the very beside of the suffering monarch, that all might help bear the burden. Daily bulletins of the Imperial health, details of the final arrangements, councils, prayers, in short the exceptional publicity permitted, marks a new day in the relations between ruler and ruled.

e. That Social Reform is henceforth to be, more and more, a thing of national concern. The care of the poor, and the chronically afflicted, the prevention of the spread of deadly epidemics, has engaged the thought and sympathy of all from Monarch down; the louder and wider demand upon our legislators to protect the youth of the land against the curse of liquor and the even more bitter curse of the brothel and its near relation, the system of concubinage; Kagawa, out of his long experience with vice, has spoken, "One in every fifteen of Japan's girls, between the ages of seventeen and twenty-five, is a prostitute," and it is this condition of things that has driven the little Takasaki girl of twenty-five years ago to fit herself to be the leader in the biggest effort yet to arouse the Diet to a sense of the dire need for better legal intervention on behalf of moral decency; housing plants are being constructed to meet the new in-

dustrial situation, and it is being recognized that for people to neglect the sanitary elements in a factory system that is now one of the essential parts of community life, is suicidal.

f. That the strenuous demand for higher education has secured the cordial recognition of private institutions to fill up that which is sorely lacking in the provision made by the Educational Department, but that, at the same time, standards of equipment and scholarship are to be maintained as far as possible. So far the Government seems inclined to a liberal interpretation of requirements in its dealing with Christian institutions at least.

g. That Christianity has not only secured its place as a moral force among Japan's religions, but is counted upon by many serious statesmen as the one to take the lead in the purification of the home, society, and state, henceforth. The presence of the Minister of Education at the last Annual Meeting of the National Christian Council gave new hope to all who heard his appeal to the Council for its moral support.

The above are only a few of the changes in place or attitude that stand out in Japan's life of the last half century or so, but they may be considered as suggestive at least of the many turnings and overturnings that have combined to produce in the Far East a nation so openminded, so ambitious for the best, and at the same time so willing to conserve its gains as they are made,

and thus be worthy of the hegemony in the Eastern Hemisphere, in the best sense of that term.

CHAPTER XIII

THE PROHIBITION MOVEMENT IN JAPAN

(*a*) *Nagao Hampei*

Historically speaking the Prohibition Movement in Japan may be said to have come from two streams. The one had its origin in Buddhism and Shinto-ism; the other accompanied Christianity.

The first Movement is quite old, going back to the period between fourteen hundred and eleven hundred years ago. During the reign of Suikō Tennō (593-628 A.D.), and that of Kōken Tennō (749-775 A.D.), priests were exhorted, Imperial Edicts were promulgated, and appropriate penalties were instituted against intemperance. But not only was it difficult to eradicate the drink habit, it even in course of time became worse and worse. Both principle and faith became of non effect; contrariwise, among the Buddhist and Shinto priests the drinking of intoxicating liquors steadily increased so that it became even an astonishment to the world. Only, from hygienic or economic considerations, by individual efforts, they tried to influence their followers (believers) or tried to restrain by family regulations those given to strong drink. Even a man

like Kaibara Ekiten (1630-1714 A.D.) illustrated the evil of strong drink by fire and water. These are necessary elements, but if they come in excess they become destroying fires and floods. "So it is," he said, "with strong drink. If taken moderately there is no harm in it, but if taken to excess, do they not destroy the body and ruin the home? Hence, is not warning necessary?" Hence they did not get beyond the merest puerile definition of temperance. Consequently, between the beginning of the Meiji Era and the introduction of Christianity here, there was nothing that could be called an organized Temperance Society. But with the coming in of the Christian faith there arose in Yokohama and Tokyo men like Tsuda Sen, Hayashi Hoo, Miyama Kanichi, Andō Tarō, and also Mrs. Yajima Kajiko, who became leaders in the Movement. Again, at the Agricultural College at Sapporo, led by Professor Clarke, Itō Ichiryu and other heroic men took an oath not to drink intoxicating liquor and thus the Movement finally took formal shape. In that way came into being the Japan Temperance Council with Andō Tarō as its head. This may be called the "Christian Temperance Movement" in Japan. Its Magazine, with the title, *"Light of the Land,"* has attained a nation-wide importance and influence.

On the one hand there is the influence of the prosperous Prohibition Movements along the shores of the Pacific, especially the coming to this country of leaders in the "Women's Reform Movement" with its encouraging results. And in the National Diet, Representative Nemoto having in-

troduced the "Minor Prohibition Bill," for several years continuously labored with might and main for its realization which has finally been accomplished. In the "Kwansai" District (West Japan), through the advocacy of Mr. Aoki Shōzō and others, a National Prohibition Council, not strictly religious, was organized, which later combined with the Society in the "Kwantō" District (East Japan) and thus was formed the enlarged present *"Japan National Prohibition Alliance"* of which the writer is the President. But, not only are the majority of the members of the governing body of this Alliance earnest Christians, it is worth while remembering that what may be called the main body of the Tōkyō Temperance Society, of which Mr. Itō Ichiryu is the President, is, both in name and in fact, a *Christian* Temperance Society.

And now even Buddhist groups, of course, under the guard of their leaders, awakening from the lethargy of years, and stimulated by Christianity, are beginning here and there to work for Prohibition. They are publishing even now a Prohibition Magazine and thus are, as an organized group, co-operating with us in this matter. Moreover, the fact must not be ignored that in the governing body of the Temperance Alliance (14 Trustees and 4 Secretaries) such influential Buddhists as Takashima Beihō and Nawa Enkai, as well as Dr. Sawayanagi, the President of the Buddhist Young Men Association, are found. Thus for the spread of the Prohibition Movement throughout the Country, helped on by diligent labor and encouragement, it may be possible to

really get Local Option in operation even in towns and villages. We have examples along this line in the five years' Prohibition Compact made in the village of Kawatani Mura (Ishikawa Ken) in order to erect a first class Primary School building; and secondly, in the village of Kami Takase Mura (Gumma Ken) where the young men, stimulated by the Girls Society's awakening, obtained the distinction of "Non-Liquor Village" as the name of their town. This kind of Movement is spreading throughout the land.

At the Fifty-first Session of the Diet (March, 1926) the "Twenty-five Years Age Anti-Liquor Bill" was introduced, sponsored by several score of members and seconded by one hundred and fifty-four others. Immediately after this Bill was introduced, contrary to ordinary procedure, without being referred back to the Committee, it was passed in the Lower House by an overwhelming majority. From the beginning we had rather hoped that instead of a National Bill this might have been a "Ken" Bill (e.g., like a State Bill in the U.S.), and that instead of the easy passage of the Bill it might be rejected, but our ideas on the subject were entirely falsified by the result. This year, at the Fifty-second Session of the Diet, by obtaining a still larger number of supporters, the Bill will speedily pass through the Lower House, then will be sent to the Upper House, where if without any delay it be passed, there can be no doubt that it will finally pass both Houses.

As for the Upper House, always confirming the opinions of the Government, they are inclined to listen favorably to the measure. But the Government with their lukewarm attitude towards the original Minor Prohibition Law from the beginning, are always falling back for support on the police power. Hence, when an attempt is made to widen the Prohibition Bill to a Twenty-five Years of Age one, we may look for a good deal of difficulty in the way of getting for it sufficient support. To this must be added the fact of the strength of the Wet Propaganda Cable News in the United States (where even Law has failed to restrain the appetite for drink), with its lying reports, welcoming the Wet Party, its flaring large print headlines in the city newspapers, by all of which honest people are evidently deceived.

Among the members of the Upper House who oppose the Bill, the following main reasons seem to be set forth: Firstly, it is impossible to restrain by Law the appetites of the people. The difficulty of this they have experienced in the United States so that some believe that there, Prohibition Legislation is about to be abolished. At this point we would like to call attention to the Anti-Opium Regulations passed in the first year of Meiji, and to the Prohibition Law in the United States which has really gained steady success and brought forth fine results.

The second objection they raise is, that the loss of 200 million Yen annual taxes (on liquor) would be very serious for the present Government.

To this we would reply that in the United States while they lost in income from unproductive superfluity (liquor), on the other hand, from increased productive enterprises, according to statistics, the tax income was greatly increased. And such would be the effect of the Twenty-five Years Age Prohibition Legislation!). Thirdly, their objection is that it is not an act of kindness to take from the workingman his peculiar comfort (liquor!). In reply to this we say that statistics bear testimony that the Dry Law would dry the tears of the families of workmen, would enhance their happiness and would by no means cause them suffering.

Even if there may be some objections to constructing at this time a National Prohibition Bill, in regard to the Twenty-five Years Age Prohibition Bill it may be said: "We think that fathers would like to have their children refrain from drinking, that liquor dealers desire to have their clerks be teetotallers,—and if so, surely the Bill ought to be passed in order to force prohibition upon (a) a large number of students, (b) upon the three hundred thousand members of Young People's Societies, (c) upon soldiers, etc., and thus bestow extensive benefits upon Society." Nevertheless, its successful passage must still be considered a matter of doubt.

In our country the liquor dealers are not a strongly organized body like they are in the United States. And our Prohibition Movement is also still very weak indeed. Again, among them (the brewers) there is no linked-up organization.

But the common people's vote is also still very restricted. Hence, we must not simply sit still regarding the fate of the Bill, nor must we underestimate the strength of the opponents.

On our side, H.I.M. the present Emperor, already when he was still the Crown Prince was pleased to set before the people an example by being a Supporter of Prohibition Legislation. Add to this the fact that the Great Powers on the other side (of the Pacific) are constantly encouraging us in this work. Thus, by the co-operation of the twelve influential Societies and the powerful support of the Women, we have strong hope for the future success of the organized alliance for the Twenty-five Years Age Prohibition Law.

NATIONAL PROHIBITION IN JAPAN DIFFICULTIES AND TRIUMPHS

(*b*) *Mark R. Shaw*

Some time ago a well-meaning acquaintance asked the writer why he, with his "apparent education" and, by implication at least, some measure of ability, should "Waste his time in the temperance work, when there were so many other more important problems!"

If the Editor had not admonished us to use "a minimum of statistics," we might have given some here, showing that from the financial stand-

point alone, which is the least important, the alcohol problem in Japan is apparently more important than the total export trade, four times as important as the entire educational system, as important as all the twelve departments of the Imperial Government put together, and already, since 1923, represents a bigger loss than the tragic earthquake and fire of that year.

But we shall endeavor to keep the good will of the Editor by leaving out many such statistics, and at the same time court the favor of those who may desire such specific facts by reminding them that these statistics, as well as the list of the principal temperance organizations and their activities, can be found in Chapter XXXI of the volume for 1925.

While urgent and fundamental reconstruction measures, sorely needed new schools, vital health precautions, sanitary improvements, and a hundred other pressing needs are put off for "lack of funds," and the government continues to borrow money abroad, the Japanese people continue to spend over ¥1,500,000,000 annually for alcoholic drinks, an amount which, in proportion to their national wealth, is twice as large as America was spending before the dry regime. And the degradation of personality, the human misery and suffering, that follows in the wake of this tremendous traffic, no statistics are adequate to portray.

The nearly universal drinking custom, contributing to an abnormally high death-rate (21 per 1,000), a frightful infant mortality, (156 per

1,000 births), and a tragic annual death toll from tuberculosis, not to mention its nefarious partnership in a prostitution system which, in its different phases, enslaves more young girls (180,154 in 1925) than there are enrolled in all the schools above the primary grades, is increasing during recent years six times as fast as the population of the empire.

Something of the extent of the custom and its hold on the people is suggested by the results of a survey made in Otaru, Hokkaido, which revealed that only four out of 10,000 children in the primary school knew of the existence of the Juvenile Temperance Law. Seventeen per cent of the children were as yet abstainers, however, not even using wines at festival time.

While Japan's supreme need is conservation —conservation of her material, human and spiritual resources, the liquor traffic continues, at an increasing rate, to sap her vitality in every one of these aspects of the individual and national life.

Suffice it to say that the alcohol traffic in Japan is a major problem. The missionary forces might well afford, indeed, to have, not one only, but several specialists in this field. I was requested to write on "difficulties and triumphs" and one difficulty is that too many even of the Mission Boards and Christian workers seem to be like-minded with the acquaintance mentioned above. We have English teachers and sewing teachers, music teachers and cooking teachers, but not once until five years ago did the mission-

ary forces of Japan have, among their nearly one thousand workers, a full-time temperance teacher. These things ought ye to have done, but not to have left the other undone!

Another difficulty, a serious one, which Mr. Nagao has already mentioned, is that, thanks to an apparent "censorship" at the source of the cable news, in favor of the wet propaganda, about four-fifths of the "news" from prohibition America is a hindrance rather than a help to the temperance forces here. And an Ambassador who insists on having his wines at public dinners, even when not served to others, does not help a great deal the example of America which ought to be a real aid to the brave, struggling prohibition leaders in Japan.

Signs of Promise

But there is also a bright side. On the fiftieth anniversary of his signing the temperance pledge, about eighty church leaders, social workers and temperance leaders gathered at the National Y.M.C.A. in Tokyo on Sunday, November 28, in honor to Mr. Kazutaka Ito who was called by the late Hon. Taro Ando the "father of prohibition in Japan." The gathering was arranged jointly by the National Temperance League, of which Mr. Ito was one of the founders and in which he has long been a leader, and the Tokyo Temperance Society of which he is now the president. Mrs.

Ito was present also to share the joy of the occasion with her husband.

During these fifty years Mr. Ito and many others have been sowing the seed and the harvest is already within sight.

During the past year, thirty more local temperance societies have affiliated with the National Temperance League, making a total of about two hundred. The W.C.T.U. has had a very encouraging growth during the past year and gives promise of reaching its immediate goal of ten thousand members before long. Several newly organized branches bring the total in the Japan Intercollegiate Prohibition League now to thirty-nine, including branches in nearly all of the large universities.

The little village of Kawaitani-mura, Ishikawa-ken, by action of its first town meeting last year, went dry on April 1, 1926, for a period of five years. The money thus saved, about five sen per family per day, is to be used to repay the bonds sold to build a much needed primary school costing ¥45,000. Already the village people are finding life much more comfortable and happy. If this little village of some three hundred houses which seems to have been spending less than one-seventh of the average amount for saké (the average is ¥130 per family per year or 35 sen per family per day) can do that in five years, what could not the nation do by a similar conservation! Already two other villages have followed the example.

Although the Department of Education, under very conservative administration, offers little promise of any systematic temperance teaching for the present, many of the schools throughout the empire are opening their doors to temperance speakers as never before. Several of the Japanese workers have been speaking quite extensively in the schools. In Hokuriku last year the writer spoke in twenty-four schools—high schools, technical schools, agricultural schools, and middle schools—in nine days; and recently in Shizuoka-ken he spoke in nine schools in three days, reaching the three days over two thousand boys and girls, many or whom probably had never heard a temperance address before. These two campaigns were planned by missionaries of the Canadian mission. Such work ought to be going on constantly and it is the writer's conviction that the missions could do no more important work than to co-operate with the temperance organizations in extending this educational temperance movement. There are thousands of schools that have never been reached but which must be reached if there is to be any real public sentiment for prohibition.

Campaign for Twenty-five Year Law

The Association for the Twenty-five Year Law, organized last year with twelve Christian and Buddhist organizations co-operating, is to be continued on a permanent basis until its object

is accomplished. Other societies are being added and it is hoped that the Young Men's Associations throughout the country will join in the movement. The National Temperance League has mapped out a plan to send its four-page monthly "Temperance Newspaper" to all the 16,263 branches of the Young Men's Association, and about one-half of the ¥5,000 fund has been subscribed. As this educational work is greatly needed the plan deserves the active aid of the mission community.

After several attempts of the dry leaders to get action on the bill for revision of the Juvenile Temperance Law, raising the age from 21 to 25 years, the bill was brought up for discussion in the Lower House of the Diet on March 17. After limited debate, it was defeated by a vote of 139 to 87, which kills the measure for the present.

This bill is practically the same as that which was passed by the Lower House a year ago, in March, 1926. The Temperance League leaders had, moreover, a majority of the votes in the Lower House pledged to the measure, although they did not anticipate success in the Upper House at this session.

But as the campaign developed, the opposition became more organized and aggressive, and the Government is understood to have passed word along that the measure should be defeated. The Government contended that the passage of the bill stopping drinking by youth between 21 and 25 years of age would probably mean a reduction of from 15 to 20 per cent in the saké consumption, and a consequent loss of about forty million yen

(¥40,000,000) in revenue as the present revenue from saké is about ¥200,000,000 or about one eighth of the total revenue of the Imperial Government.

The defeat of the bill, after being passed almost unanimously by the Lower House a year ago, is cause for both disappointment and encouragement—encouragement because the better organized and more aggressive opposition of the liquor element is a clear result of their appreciation of the growing strength of the forces for conservation.

The sudden death of Mr. Masaji Yamaguchi, one of the strong leaders for the Bill in the Diet, on February 23, after he had introduced the bill on Feb. 17, was a great loss to the dry forces.

The great need is for more extensive and intensive education on all phases of the problem—sociological, economic, political and historical as well as physiological,—for while there is apparently quite general feeling that minors should not drink, when it comes to more inclusive prohibition legislation there is not yet near enough foundation in public sentiment on which to build the legislation.

CHAPTER XIV

THE YEAR'S EVENTS AND PROGRESS REGARDING "THE SOCIAL EVIL."

Mrs. O. Kubushiro

I

The campaign against the licensed vice is a pretty old one, at least forty years in history. Eleven years ago, a special educational campaign was started in the Woman's Christian Temperance Union and the public opinion was challenged by distributing and collecting those little ten sen bags which is named "The Fund for the Abolition of Licensed Vice" and which amounted to 400,000 within the last ten years.

II

In the year 1926 the condition of the licensed houses in Japan were as follows:

1.	Number of licensed quarters	533
2.	Number of licensed houses..	11,690
3.	Number of prostitutes.....	52,325
4.	Number of persons visited...	22,376,643

(Taisho 13, statistics of Home Department).

In June 1925 the League of Nations sent their proposals to the governments of the world asking their signature to prohibit the traffic in women and children, and to raise the age of consent to 21. Our Government, which had consistently neglected the problem for several years, when confronted with these proposals could not keep silent. A Council meeting was hurriedly summoned, and they decided to sign but with two qualifications; the age was to be kept at 18 and not 21, and proposals were to be limited in their applications to the mainland only, the colonies being excepted.

This decision, however, met with criticism on every side. The Privy Council stood up against it. The Government then agreed to withdraw these exceptions as quickly as possible.

In December, when the Diet met for its 51st session, the question was raised in the Lower House by Mr. Hoshijima, and in the upper by Dr. Kanasugi, and in both cases the Premier gave definite answers that they would withdraw the exceptions as soon as possible.

Then in the middle of the session came the revelation of the Matsushima Brothel Scandal. There is in Osaka a scheme for replanning the city by 1928, and according to the present plans the present bad quarters are to be removed outside the city. Knowing this, three real estate companies joined hands and by use of lavish bribes started to work for the removal of these quarters to their own land. Now the matter is in the light; leading politicians of all parties who

were "interested" in this deal have been summoned to Osaka for examination.

Again, on May 1-5, 1926, there was held in Tokyo a meeting for the Chiefs of Police, and for the first time the question of licensed vice was brought up for consideration.

Thus public opinion has been shaken from both outside and in.

During the past year we too have not been inactive. Summer and winter, day and night, we have kept at work, making full use of these events. Early in September of last year we had a mass-meeting attended by representative business men, educators and doctors, over two hundred in all. In the Diet and at meetings of the Chiefs of Police we have carried on our fight. During the two months after the meeting we published eight pamphlets on the subject, and finally Mrs. Kawasaki wrote two books on the subject, copies of which were accepted by the Imperial Family.

III

While these events were happening, the condition made clear that the time has come when, if the forces be united and pushed hard enough, we will win. So the two bodies, the Woman's Christian Temperance Union and the Men's Purity League united and formed a joint office and secured the workers. The committee of ten from both societies met from time to time to plan for the work. This new body, "Rengo," has its

own budget and its own plan of work, and has been pushing its work from June 1926.

The plan is three fold:

1st. The education of public opinion.

2nd. The work in Congress.

3rd. The work in the precincts, as the real work is done in each precinct.

In order to carry out these plans, the program is pushed. Two great meetings were attempted and were quite successfully held, on the welcome meeting of Mr. Murphy the man who first made "free retirement" successful. In that meeting for "Jiyu Haigyo," Commissioner Yamamuro and Mr. Matsui, the first officer who gave the order at the time, were also present.

The second one was the big Mass Meeting in which all the representative workers were gathered from every part of Japan. There were Christians, Buddhists, Ministers, Social Workers, Leaders of the Woman's Organizations, Educators, Business men, numbering in all more than three hundred.

After the meeting, in November and December, the precincts' congresses were opened, and the work was pushed into the several places. Saitama was the first one in which the work was started, and Nagano the next, Fukui, Toyama and Ishikawa following. Okayama also has started. In the first five precincts petitions were signed and sent up to the precinct congress numbering over one thousand in all. Nagano, which is the first one, has gathered 23,000 signa-

tures which were bound into 23 volumes, each volume containing one thousand names, and all piled up in one Kuruma. In this Ken out of forty-three members of the precinct congress, twenty-three signed our limitation Bill of the licensed houses.

Now the 52nd Congress is in session. Last year we presented only the "Ken-gian" (proposal), but this year our Bill calls for the change and abolition of the law concerning licensed vice. It has its supporters in all the parties, and has already thirty signatures among the members of Congress. This is the first law that appeared in Congress, demanding the entire abolition of the Licensed Vice System. Petitions are also collected from all parts of the country, and each day the number is increasing.

IV

The outside change is also noticeable. In more than ten precincts the reform bill was published, and even in the places where no new bill was published the treatment of the girls and the attitude of the police has noticeably changed. In Nagano Ken in the last three years an average of seven houses a year were closed, that is, the business abandoned, and in Shiga Ken the number of those who became prostitutes has decreased from five to one. In Miyazaki Ken, the farthest south in Kyushu, the leading brothel keepers are saying that this business must be abandoned in the near future. The foundation is shaking throughout the country.

V

And yet, the custom is deeply rooted. The owners of the houses number nearly twelve thousand, and they are doing everything in their power to stop this tide. The public, though aroused a little, as a whole are so unconcerned. The government is constantly afraid of public opinion. The task is not at all an easy one. The "Rengo" has a budget of Yen 60,000 to finance this special movement. It is said that Gumma Ken, the only precinct which has no licensed vice quarters, when it fought out this system, spent Yen 10,000 during the year they accomplished their object. That is a single Ken, (Province) and that was done over thirty years ago! For us to try to abolish the system from the whole country and to do with Yen 60,000 is by no means easy. But this is to be the corner stone of the whole structure. It may not be seen when the building is finished and yet it is there, and the structure stands because it is there. We are trying to get it from 600 persons, who are willing to give one hundred yen within three years, for this purpose. In the last seven months Yen 28,000 were already subscribed. We need Yen 32,000 more to complete the budget, or rather, we want to have 320 persons more who are willing to share this burden, the burden so glorious and full of hope.

In the Meiji fire, fifty years ago, Japan abolished the licensed vice in law, but it was only in the letter of the law because the public was

not ready for it. Fifty years have passed, Christianity with its strong moral standard of purity, that is, that man and woman both as children of God should live a life of purity by the same standard of morals, has existed and has been taught in this country for these fifty years. Now the public senses what an absurdity it is to hold to the double standard of morality, one for men and the other for women. And they see with their own eyes that at least 200,000 Christians are trying to live that other life, the life of a single moral standard for both sexes. Now is the time that this Christian standard of family life is challenging the whole nation, and the national standard on this question is making for one upward movement. The question is not the abolition of 50,000 prostitute girls, but it is a nation wide, deep rooted, fundamental, moral uphill movement. To lend a hand in this work is lending a hand in God's eternal march of progress. Looking back over the forty years of slow but steady progress of the movement, we can not help but acknowledge the presence of the living God in and through it all.

CHAPTER XV

SOCIAL SERVICE WORKERS

Wm. H. Erskine

Toyohito Kagawa heads the list of active men workers who are deeply interested in the uplift of mankind through the saving Grace in Christ Jesus, and so any article on this subject should no doubt begin with Kagawa San. His great work in Kobe and his books describing his experiences in the slums have won a place for him and his type of social uplift. While his political opinions have been misunderstood by the police his earnestness and devotion to the cause of working men are appreciated by the government officials. On account of his various political offenses which had made the Government nervous and to help, at least not hinder them, in their task of curbing "dangerous thought," he kept out of politics for three years on their request. The three years are now up and he has returned to Osaka the center of the laboring world. During his waiting in Tokyo he was active in helping the churches to reach the poor and neglected and gave months of regular night preaching, going to all the churches,—independent, self-supporting or mission-dependent. Now that he has come to

Osaka he is starting his work in Osaka in the same way by preaching three nights each in all the Churches throughout the city.

During the day Kagawa is working out his plans for the establishment of his school for the laboring classes. His work at Shikanjima, Osaka, organized in October 1926, is developing nicely. He has English and arithmetic classes. Regular preaching services are conducted and attended by about 30, and a Sunday School of about 60 children for the laboring neighborhood. This work is generously supported by Japanese in America. Kagawa has a wonderful ability as a speaker with a Christian appeal. His zeal for the cause of the oppressed, be they underpaid working men or women, drunkard or prostitute, is contagious! His faith in the Gospel and the power of Christ to save even unto the uttermost is heartening. But the fact that he is becoming blind from the eye trouble contracted while serving these oppressed, a fact which he knows and all his friends know, grips us and causes us to reconsecrate ourselves to our task as long as we can serve the Master who went about doing good.

Iso Abe, the father of baseball in Japan, is another outstanding social worker among the many in Japan. The mantle of the late Honorable Saburo Shimada, one time speker of the Japanese Parliament, who in season and out of season sought to rid Japan of her National Disgrace, "Public Prostitution," has fallen upon Prof. Abe and his pen cries out against this ancient evil every month in the leading article in the Purity

Magazine. Prof. Abe has been asked time and again to head a Christian labor party and while he is anxious to do so he fears that the politics and tricks of present day politicians would defeat his ideals of public health and democratic government. Just whether he will yield for the sake of the others who will later bring the party to a successful campaign is uncertain. He believes that social service as inspired by the life and example of Jesus is the only way to uplift mankind, not a new environment only, but a new heart which will create a new environment.

The name of Masasuke Masutomi now of the Tokyo Railway Y.M.C.A. is well-known to all interested in either anti-Prostitution or Temperance. While still a single man working in the Y.M.C.A. in Manchuria his efforts to save the girls shipped from Japan to supply the prostitute trade overseas, his zeal and Christian character, have caused him to stand out as a champion social worker. His efforts coupled with those of General Yamamuro have called the attention of the Japanese public to the thousands of girls sent out of the country for immoral purposes.

Mr. Hidekichi Itoh, the editor of the Purity Magazine, is not only a writer of social service but is a wonderful investigator. His statistical tables appearing in the Purity magazine show the number and location of prostitutes, of the increase or decrease of social diseases, of the amount of money spent in prostitute quarters for lust and wine. and, not least in its effects, of the number of illegitimate children among the higher officials.

He is a writer and speaker of note and has done much to arouse the present, wonderfully changed public opinion on Commercialized Prostitution.

Three other names must be mentioned with the above to get any real ideal of the progress and kind of workers interested in the overthrow of this social vice. Dr. Matsuura of Kyoto Imperial University has been a constant writer and investigator in a most scientific way of the evils of Public Prostitution. In Tokyo there is a lone Buddhist priest Beiho Takashima who has a passion for the saving of the souls of the women and is the only priest among the Buddhists who is interested in the overthrow of this public curse. We Christians, welcome his hearty co-operation for the evil is bigger than the things which divide us, we are united in saving Japanese womanhood and public morals. Mr. Yahei Matsumiya also is to be numbered among the outstanding workers for social purity.

Taro Ando, the one time leader of the Temperance cause in Japan, having passed to his reward, has been followed by a host of loyal disciples. In Osaka the outstanding men are Ryotaro Hayashi and Rikichiro Hamatani. Mr. Hayashi was a lawyer of large practice and much means, who has now given up his practice and gives all his time to the Temperance Cause. He has consecrated his time, his means and his ability to saving Japan for, as he says, "Only by temperance can Japan be saved." At noon every day he can be seen in front of the band stand in Nakanoshima park giving out tracts and speaking

on the evils and waste of intemperance to the crowds as they assemble.

Mr. Hamatani is a fine second to Mr. Hayashi, for they are so often found working together, but Mr. Hamatani is the one who most often blazes the way and makes openings for Mr. Hayashi to speak in the schools and halls. Mr. Hamatani is an expert tract distributor and is most zealous in his Christian activities. Mr. Hayashi is not a baptised Christian, but is one in his life and thought and zeal.

In Tokyo the names of Hampei Nagao, Ichiryu Ito, Kanju Kojio and a host of others are giving themselves for this cause. Mr. Nagao, President of the Japan Temperance Society, is high in official circles, having been head of the Kyushu Railway Department of the Imperial Government Railway Lines, where he insisted on temperance among his men. He was at one time head of the Government's Bureau of Electricity in Tokyo. He is an outspoken Christian and has done much for the cause of Temperance in Tokyo and by travelling throughout the country on lecturing tours.

The abolition of public prostitution and the temperance movement are both directed and supported by the Japanese; the foreigner, if he has any part, is an assistant to the Japanese leaders.

In the neighborhood house form of social activity the foreigners are in the lead because of the heavy subsidy. Mr. Price and his work in Negishi, Tokyo, and Mr. Moran in his Airin Club

in Yodogawa, North Ward, Osaka, are outstanding works by foreign men.

Mr. Shiga formerly of the Osaka Y.M.C.A. in the Osaka city neighborhood house, Shiminkwan at Tenjinbashi, 6 chome, shows a Christian at work under government control and with a maximum of equipment.

Mr. Kaneko and his Farm Home for wayward boys in Kobe is an institution worthy of visiting. Mr. Kaneko is an old man and was once with the Salvation Army. He saw so much of sin and poverty around the lives of young men that he decided to give his life to rescue work for boys. There are about 3,000 tsubo of land which a rich man gives rent free as his contribution to this uplift work. The building cost about four thousand dollars which money was borrowed by placing a mortgage on Mr. Kaneko's own house in town. Mr. Kaneko's son helps with what time he can spare from his business, but along with his own business he runs a free employment agency and he has opened his own home for unfortunate men. In the Home there are eighteen boys who work on the farm, nearly twice as many out as apprentices, and a number have been returned to their homes determined to give their friends less trouble. Some of the boys are received from the Government with their expenses paid, many of these run away and after many trials if they will not stay in this semi-free life are placed in more or less close confinement. Mr. Kaneko hopes to cure these young men of evil habits through the influence of Christian love and goodwill.

Mr. Asahiro Muramatsu of the Kobe Ex-prisoner Home was born of a father of high rank but a mother of low degree and was in early childhood thrown on his own resources. He learned well the game of acquiring what he wanted by the use of his nimble wits and fingers. In time he became known by the police as the "gentleman pickpocket," and between the ages of seventeen and thirty served ten short-term imprisonments. While reading a five sen New Testament in his prison cell he found God and Jesus and came to himself. Jesus could save him and God was his Father, and he had a chance to become worthy of this divine love by becoming a true son of God and a saved brother of Jesus. He found his decision hard to keep, for after many trials and a fruitless search for work he would be tempted to return to the old life. Three years of working near that saint Mr. Ishii of the Okayama Orphanage fitted him for his life-work, the establishment of the Kobe Home for Ex-prisoners in 1898. His double inheritance and the two types of lives he led have prepared him to be equally honored as the friend of the rich and of the poor, of the official and of the criminal, a preacher of power to Christians and to those far off from the Father, a model of righteousness and of a charity that reaches out to all classes.

When one thinks about the 3,000 blind in Kobe one is not surprised that God inspires some heart to give his life in service in their behalf. In 1905 the Christian Blind school in Fukiai Kobe was established under the leadership of Nobutaka

Sakon and his consecrated wife. Mr. Sakon was a soldier in the Japan-China War and the wound he received in the head effected his eye sight so that in a few years after his return from the war he became blind. He was an ambitious young law student before conscription. His wife, a strong and faithful Christian, could not be kept away from nor leave her blind husband alone to fight his battles. Against the wishes of her family who had taken her back to their home she ran away from them back to her husband and supported him while he was getting adjusted to his new situation. She was employed as a language teacher by some foreigners in Kobe and used as a sort of Bible woman. Her husband would follow her to some of her meetings and her trust and faithfulness won him as a follower of Jesus. Then it was that he felt that God had given him a vision of a work his chance to give his life to God in behalf of the blind of Kobe. God has blessed him in this consecration and the blind-school is the result of their zeal for God and His blind children.

On the death of Mr. Sakon, his good wife realized that she could not manage the institution alone, so she went to Tokyo and found the present principal Mr. Hideo Imaseki and his wife. Mr. and Mrs. Imaseki are both graduates of Normal Schools with a teacher's license. Mr. Imaseki lost his eye sight by an infection after he had gained his education. Both are earnest Christians and continue the evening prayer services and other Christian activities in the school and

dormitory. Today there are 100 in school with 38 in the dormitory.

One great change has come in the management of the school, in that the Government now provides the running expenses, but will not do anything toward the equipment of the school until the debt on the present buildings is provided for. The principal and his wife and the other teachers are making all kinds of sacrifices to pay the indebtedness on the buildings so as to get the school better equipped. Their sacrifices will reach some heart when God will send them gifts to help them in their laudable task of serving these blind. The government taking over the school does not hinder the Christian activities nor Christian leadership, it merely provides for the financial needs. The rules of the reorganization call for a Board of Directors who have the following tasks before them as their goal and objective:

1. Shall study the conditions of the blind in Kobe and their efforts to attain an education for some life work. A truant officer is to be employed to encourage and keep the blind in school.

2. Means shall be sought to save and subsidize the needy cases especially those attending school.

3. Shall establish employment agencies and seek to develop among the blind a desire to become self-supporting citizens.

4. Shall maintain a dormitory for the blind students, especially those working their way through school.

5. Printing presses and printing outfits shall be procured to furnish work as well literature.

6. Shall have permission to do anything and everything it finds necessary for the uplift of the blind.

It is commendable that the government has this deep interest in the blind and strives to subsidize such institutions so that the workers shall be free from the financial strain and able to concentrate their talents upon the phase of moral and spiritual uplift work among the blind.

The Osaka Social Service Department of the Prefectural Government office is under the supervision of our Christian friend and leader Mr. Makino, one time pastor of the Congregational Church in Kyoto. He is now used mightily in this governmental uplift work, and deserves a worthy place among the men social workers for Christ in Japan.

Dr. Tasuke Harada of Honolulu University said as he was leaving after a six months sojourn in his native country, that the Japanese are "a bit tired" of the "made in America or England" brand of Christianity conquest, or words to that effect. And the *Japan Times* calls the attention of the Christian leaders to the words of Dr. Harada as a warning from a true friend of the

cause. The over-organized Church with its policy and method dependent on an appeal to the home constituency rather than the need of the field has been held up again and again as the biggest hindrance to the advancement of the Kingdom of Christ in foreign lands.

In an article appearing in a daily newspaper on The Present Day Thought of Japan, the writer sees Christians at work in social amelioration rather than as organized politics as in the west. He says: "We can easily divide those who stand for social reform today into two groups, one the moderate under Christian influence and the other the extreme without religion."

"Christian workers in Japan started their work of social amelioration long before the Great War. Christianity has now its own indigenous organization. Seven million volumes of Old and New Testaments have been sold in Japan in the course of the last half century, and it is exercising a great moral influence over the rising generation through literature and social movements initiated by Christian workers. Most noted humanitarian writers today are producing their novels and essays under the influence of Christianity received at present, or in their early youthful age. The first labor movement, socialist movement, temperance work, the movement for the abolition of white slaves, social rescue work, social settlement work, child welfare work, the movement for women suffrage etc., have all been started by Christians or under Christian influence, and now generally taken up by the public and by Buddhist

reformers also. The religious social reformers never go to the extreme; they avoid blood-shed to achieve their ends, since they try to reconstruct human nature and character before they reconstruct social institutions."

Awakened Japan under the new impetus given her by Christian social service is now coming back from her self-estrangement to the realization of the part she must play in the harmonization of the best of the East with the best of West. To do this her emotional and mystic undercurrents of life, the Oriental spiritual life within, must overcome the superficial materialization of the western world which has come to her. Her leadership will depend on a higher conception of Japan's spiritual mission for humanity.

PART V

LITERATURE SECTION

CHAPTER XVI

HISTORY OF BIBLE TRANSLATION IN JAPAN

Compiled by K. E. Aurell

The translation of the whole Bible into a new tongue is an achievement which should be, and always is, recognized with thanksgiving to God. The following account, for the most part, consists of two addresses made by Dr. J. C. Hepburn on the occasions of the celebration of the completion of the translation, first: of the New Testament, April 19, 1800; and second: of the Old Testament, February 3, 1888. These celebrations were both held in the Shin Sakae Church (in early days usually called Dr. D. Thompson's native church) in Tokyo.

"The history of the translation of the Scriptures, or .portions of it, into the Japanese language, though not extensive, is not without interest.

If we go back to the times of the earliest intercourse of Christian nations with this coun-

try, and of the labors of the Roman Catholic missionaries, we find no evidence that they brought the Bible with them, or that from the coming of Francis Xavier in 1549 to the imperial edict expelling foreign missionaries from the country in 1587—a period of thirty-eight years —in which they had no governmental hindrances to their work, and enjoyed full liberty to teach, they translated and published any portions of the Bible. The Roman Catholic mission at that time of the issuing of the edict had attained extraordinary success. It is recorded that there were then in the country some 300 priests, a college, two seminaries for preparing young nobles for the ministry, 230 churches, and between 200,000 and 300,000 converts. It is known that they translated the ten commandments and the Lord's prayer. Besides these they doubtless translated some of the narrative portions of the Old Testament, some of the Psalms, and parables and portions of the New Testament, sufficient for their liturgical worship. But nothing of it remains that we know of. All was no doubt carefully collected by the government and destroyed.

Gutzlaff's Work

Passing however from this period, and coming down to more modern times, the first translation of any part of the Holy Scriptures that we know of was made by the Rev. Charles Gutzlaff. He was a Prussian, and came out of Siam in 1827 in connection with the Netherland Mission

Society. He came to China in 1832, was one of the interpreters of the British envoy Sir Henry Pottinger during the so-called opium war 1841-'42, and afterwards Chinese colonial secretary at Hongkong. He made a translation of the New Testament into Chinese. In 1836 or '37 he studied the Japanese language in Macao with the assistance of a Japanese sailor, who with several others had been shipwrecked on the coast of Oregon, and eventually found his way to Macao, in 1835. Dr. Gutzlaff thus made a translation of the Gospel of John. This was printed in Singapore about 1838, at the press of the American Board of Commissioners for Foreign Missions. It was printed on blocks, in the Katakana, without any mixture of Chinese characters." This undoubtedly, was the first effort to render the Word of Life into Japanese; and though exceedingly imperfect and abounding with errors, it cannot but be regarded by every Christian heart with respect.

A copy of Dr. Gutzlaff's translation of the Gospel of John—the only copy known of in Japan —now rests in the library of the Meiji Gakuin, Tokyo.

Dr. Williams' Work

Samuel Wells Williams, an American, arrived in China 1833, as a missionary printer of the American Board, about twenty-six years later than the eminent British sinologue Dr. Robert Morrison. He became closely associated with

Dr. Gutzlaff who also was employed in the same way.

What is most worthy of note in this account is the relation which Dr. Williams sustained to the opening of Japan to Christianity. Long before this empire was accessible, the missionaries at Canton recognized the desirableness of bèing ready to enter Japan with the gospel, and Dr. Williams undertook to learn the language and to prepare a font of Japanese type. His first voyage to Japan was in July, 1837, when he was one of a party sent by Messrs. Olyphant & Co. in the ship Morrison to restore seven shipwrecked seamen to their homes. None of the party were allowed to land; but first in the Bay of Yedo, and again in that of Kagoshima, their peaceful mission was repelled by force, and after hours of exposure to a cannonading from batteries on shore, they escaped without serious harm and returned to Canton.

Going back to China, Dr. Williams took some of these shipwrecked mariners into his own house, learned their language, translated for them the Book of Genesis and the Gospel of Matthew. That was the s*econd translation* into Japanese of any part of the Scriptures made about the same time, or a little later than that which Dr. Gutzlaff got out.

Dr. Hepburn said: "Supposing they might be useful to Dr. S. E. Brown and myself in getting out a translation of the Scriptures, he sent them to us in 1860 or 1861, in manuscript; they were never published. Dr. Brown had them in his possession when his house was burnt in 1867, and

those manuscripts were unfortunately consumed with the house.

Dr. Williams had the pleasure of seeing those Japanese sailors embrace Christianity, the first fruits of the harvest now being gathered in Japan.

His knowledge of the language came in play fifteen years afterwards, when he was selected as interpreter for Commodore Perry, who went to Japan in 1852 to carry a letter from President Fillmore to the Emperor, and on his second visit negotiated the first American treaty with a nation which up to that time had a policy of non-intercourse.

Dr. Bettelheim's Version

The *third translation* of any part of the Bible into Japanese was made by the Rev. B. J. Bettelheim, M.D.

"He was a Jew—a Hungarian by birth—and a physician. He was sent to the Loo Choo islands in 1846 as a missionary by the so-called 'Naval Mission,' a society in England composed of naval men, who had become interested in those islands from their own visit to them, and from the description of Capt. Basil Hall."

He was there when Commodore Perry's squadron hove in sight, and from time to time acted as go-between and interpreter in different situations. It is even claimed by one writer that while Dr. S. W. Williams was a rare interpreter, if Dr. Bettelheim had not aided when things were

at loggerheads, the prize, July, 1854 treaty, might not be in Perry's log book.

Dr. Bettelheim was, according to the testimony of others, a good linguist, with great energy of mind and body and of most indefatigable perseverance; but he had to succumb at last to the ceaseless espionage, insult, annoyance, and intimidation to which he was subjected by the authorities, and left in 1854.

While in Loo Choo he made a translation of the New Testament, as I believe, into that dialect. While in Hongkong he published one of the Gospels—Luke, I think. It was printed on blocks, in royal octavo size, with Gutzlaff's Chinese translation at the top of the page, and his own in the Loo Choo dialect, at the bottom, in Katakana.

In 1860 Dr. Bettelheim offered to sell his translation to the United States government. The government wishing to know its merits, sent a copy of one of the Gospels and a grammar he had compiled to its minister resident in Japan, Mr. Harris, to be examined by scholars here and reported on. Mr. Harris, not knowing what better to do, sent it to Dr. Brown and myself, (Dr. Hepburn) but whether from the peculiarities of the dialect, or our very imperfect knowledge of the Japanese language at that early day of our residence here, we could not make anything out of it. And I may say, neither could our teachers, so it was returned to Mr. Harris with an unfavorable report, and I suppose the United States government declined to purchase it. The doctor,

however, revised this work in Chicago, with the assistance of a Japanese, bringing it more into conformity with the pure Japanese. This revision, consisting of the four Gospels and Acts, was offered to the British and Foreign Bible Society, and purchased by them. It was printed in Vienna, in 1872, for that Society in Hiragana. A large quantity of them were sent to this country and distributed. It is no doubt an improvement upon the first version, but faulty and imperfect, and has very much the air of a close translation from the Chinese—perhaps Gutzlaff's translation."

Work in Japan Proper

"The same spirit that prompted Gutzlaff, Williams, and Bettelheim to labor to give the Bible to the Japanese, animated all the Protestant missionaries that came to this country. This, all felt should be their first and principal work, after obtaining a very limited knowledge even of the language. All the first missionaries, as Williams, S. R. Brown, Verbeck, Goble, Ballagh, Thompson, and myself, (Dr. Hepburn) along with the study of the language no doubt made some effort in this direction: though from various hindrances and press of other work *all* have not been equally successful in bringing their work to completion. My own first attempt was in 1861, but such was the prejudice against Christianity at that time and fear of the government, that my teacher, after proceeding a little way in the Gospel of Matthew, positively declined to help

me and left my service. I am glad to be able to say that man is now of a different mind, and is a member of the church.

Dr. S. R. Brown set to work earnestly to translate the Gospels in 1865 and '66. But his manuscripts were all consumed with his house in 1867. Messrs. Ballagh, Thompson, and myself constituted ourselves into a translating board, and spent months on the Gospel of Matthew. Mr. Thompson translated the book of Genesis in 1869. None of those were published."

Dr. Goble's Work and First Publication in Japan

Rev. J. Goble commenced translating the Gospels and Acts in 1864. His translation of Matthew was published in the fall of 1871—on wooden blocks in Hiragana. This was the first of any of the books of the Bible published in this country. This publication led the way to all others.

Printing of Scriptures was a dangerous occupation in Japan at that time. Mr. Goble wrote of his experience: "I tried in Yokohama to get the blocks cut for printing, but all seemed afraid to undertake it. I was only able to get it done in Tokyo by a man who, I think, did not know the nature of the book upon which he was working."

A specimen of his translation as found in the three last verses of Matthew run as follows:

18. "Katsu Iesu wa deshi ni kite iwaku tenchi moromoro no ikioi ware ni tamawareri

19. Soreyue arayuru kuniguni wo mondo-shite Chichi to Musuko to Seirei no na nite sore wo hitashite yuke yo
20. Waga anata ni meijite subete no koto wo hito ga mamoru yo ni oshiete katsu miyo ware itsudemo anata to tomo ni yo no owari made oru nari."

As far as is known there are only two copies of this Gospel in existence in Japan today—one copy in the library of the Meiji Gakuin, Tokyo, and the other in a certain department at the city hall, Yokohama.

Mr. Goble is mentioned in "Commodore Perry's Expedition" as "one of the marines named Goble, a religious man." He joined the expedition with the express purpose of viewing Japan as a mission field. After the return of the expedition, Mr. Goble continued his studies with a view to being sent out as a missionary and finally arrived at Kanagawa in 1860 as a missionary of the American Free Baptist Missionary Society.

Mr. Goble got out the first hymn—before 1873; there is a Happy Land.—"Yoi kuni arimas, Taiso empo, Shinja wa sakaete, Hikarizo."

Again quoting from Dr. Hepburn's address: "Previous to 1870 I had, mainly with the assistance of Mr. Okuno, translated the Four Gospels. The translations of Mark, John, and Matthew were revised by Dr. S. R. Brown and myself with the assistance of Okuno, and published—Mark and John in the fall of 1872, and Matthew in the spring of 1873.

A Convention Held

In 1872 all the Protestant missionaries in Japan were invited to meet in convention in Yokohama. The Protestant Missionary Societies represented at that time in this country were, in order of their arrival, as follows: The American Episcopal, American Presbysterian, Reformed Board, American Baptist Free Mission, American Board of Commissioners for Foreign Missions, and the English Church Mission Society. The convention met in September, 1872, in Yokohama, and the Societies represented were: The American Presbyterian, the Reformed, and the American Board. At this convention the fellowing resolution was adopted: 'Resolved,

> That this convention recommend the appointment of a committee for the translation of the sacred Scriptures into the Japanese language, in accordance with the following plan:

1. That the committee consist of one member from each Mission desirous of co-operating in this work.

2. That the members of this committee be appointed by the Missions to which they severally belong, and that each Mission shall be competent to supply the place of its representative by another, whenever it may so desire.

3. That it shall be the duty of this committee, aside from its own work of

translating, to carefully examine and pass upon any translations of portions of the word of God which may be presented to them for that purpose.

4. That all translations accepted by the committee be furnished to several Missions in manuscript or other convenient form, at as early a day as possible, for general examination and criticism; and that all suggestions as to inaccuracies, infelicities, or mistakes in translation, be carefully considered and acted upon by the committee before final publication.

It was resolved that the American Protestant Episcopal Mission, and the English Church and Pere Nicolai of the Greek Church, not being represented in this convention, be invited to co-operate in constituting this committee upon the above plan."

A Committee Appointed

The following gentlemen were appointed by the several Missions represented in the convention, viz., Rev. S. R. Brown, D.D., J. C. Hepburn, M.D., and Rev. D. C. Green.

This committee did not commence its sittings until June, 1874, when the Rev. R. S. Maclay, of the American Episcopal Mission; Rev. N. Brown, D.D., of the American Baptist Mission; the Rev. Johan Piper, of the Church Missionary Society:

and the Rev. W. B. Wright, of the Society for the Propagation of the Gospel, were invited to meet and participate in its work. Mr. Piper and Mr. Wright, owing to their residing at such an inconvenient distance, could not meet the committee. Dr. Nathan Brown sat with the committee about eighteen months—until January, 1876,—when he resigned, and continued to prosecute the work of translation alone.

The four remaining members of the committee continued at the work of translation and revision with but slight interruption, Dr. Maclay being absent about eighteen months, owing to other duties, and Dr. S. R. Brown being compelled, through ill-health, to cease work in July, 1879.

The committee finished their work of translation and revision of the New Testament on the 3rd day of November, 1879, about five years and six months after they had commenced.

It should here be mentioned that this so-called Yokohama committee, appointed and organized by the convention of 1872, complied with the recommendation of a convention of the Protestant missionaries held in Tokyo in May, 1878, to confer especially with reference to the translation of the Old Testament, and after that time brought out their work in accordance with the resolutions adopted by that convention and under its authority. So that the last portions of their work, from Ephesians to the end especially, and the standard edition of the whole New Testament now in the press, has had the benefit of passing through the careful revision of the revising committee of that

body, and thus comes forth under the authorization of all Protestant missionaries in this country. The fact of these repeated revisions also accounts for the delay in its publication.

Style

In this country where, from the earliest times the Chinese language and literature has had such a powerful influence upon the cultivation and language of the people, it was, at the very first, a matter of considerable anxiety in what literary style our work should be brought out to make it most acceptable and useful. The conclusion was not difficult to arrive at; that, avoiding on the one hand the quasi Chinese style, only intelligible to the highly educated, scholarly, and comparatively very small portion of the people; and on the other hand, a vulgar colloquial, which, though easily understood might make the Scriptures contemptible—we should choose that style which, while respected even by the so-called literati, was easy and intelligible to all classes. We thus adhered to the vernacular, or pure Japanese, and to a style which may be called classical, in which many of their best books intended for the common reader are written. And our more enlarged experience has given us no reason to regret our first determination, but rather to be more and more satisfied with it, and to believe that in this, as well as in many other matters, we have been under the guidance of a kind and all-ruling Providence.

Native Aid

Nor should we omit to mention the Japanese who have assisted the committee in its work at various times. These have been Mr. Okuno, whom all know. He has had more to do in assisting in the first work of translation than perhaps any other. He continued with the committee a little more than two years, when press of other work forced him to leave. Mr. Takahashi was with us until the revision of the last book, and aided the committee not a little. Mr. Miwa also, but only for a short time. It only remains for me to speak of Mr. Matsuyama. He has been with the committee from the first, and throughout the whole work. He has been our chief dependence, assistant, and arbiter in all cases of difficulty. Whatever virtue there is in our Japanese text, it is mainly, if not altogether, owing to his scholarly ability, the perfect knowledge he has of his own language, his conscientious care, and identifying himself with the work. And as a committee we feel under special obligations to him, and extend to him our hearty thanks.

It may be safely said that there is no foreigner in this country that has such a knowledge of the language as to qualify him to bring out an idiomatic and good translation without the aid of a native scholar. And the literary merits of a translation will depend principally upon the ability and scholarship of the native assistant.

Reasons for Delay

It may also be asked, how it happened that not until twelve years after missionaries arrived in this country was any portion of the sacred Scriptures published? This was owing to the traditional hostility of the government to Christianity, and the impossibility of getting native printers to undertake the work. The ancient edict against Christianity was not removed from the public signboards until 1872. Indeed it may be said that it has not to this day been officially abrogated, but only suffered to fall into disuse; and might be revived and enforced still as the law of the empire if the government saw fit.

The following important statements contained in a letter from Dr. S. R. Brown, dated at Yokohama, Jan. 27, 1876, will throw further light on the difficulties our honored translators had to contend with!

"There was, at one time, some impatience shown on the part of some missionaries on account of the slowness with which the work of translation proceeded. They were eager to get the Scriptures for circulation among the Japanese, and wanted the committee to issue portions of the Bible in less carefully-elaborated versions. They even suggested that certain portions of the Old and New Testaments which individuals outside of the committee had translated privately should be printed. We of course declined to do this ourselves, as it would have been contrary to the regulations of the Bible Society. If

individuals wished to publish versions on their own responsibility and at their own expense, the committee could have no objection to it, but they could not issue any such translations as a committee.

The result was that no one proceeded to publish his own versions, and those most forward to propose the publication of the translations made by certain individuals, on getting copies of the same for perusal, became satisfied that such translations would be undesirable, and that the course of the committee was, after all, much the best.

The translation committee are as desirous as any of their brethren in this country to have the word of God given to the people in their own tongue. But whoever attempts to translate the Bible will find it an arduous task. The Japanese have never cultivated their own language, except in rare instances, but have spent their time in writing Chinese—not improving it. Far otherwise. They have only corrupted the Chinese by so doing.

Another result which greatly adds to the difficulty of putting the Bible into Japanese is the want of a standard native literature. The greater proportion of the literary men of this country seem to have despised the Japanese language, and hardly to have thought it worthy of cultivation. They evidently thought it beneath them to write a book in pure Japanese, except it were for women or children. This prejudice, which seems inconsistent with national pride or self-respect, in

which the Japanese are by no means wanting, has left them without a literature of their own, or a cultivated language that would now have been of great value to the nation. Their schools suffer for the want of both, and scientific pursuits are impeded from the same cause.

Another consequence is, that the best informed men of the country are unable to agree as to the literary style best adapted to the people at large, and foreign translators are at a loss to decide the question for themselves. Some want more, and some less, of the Chinese intermixture with the Japanese, and some would have none at all. The Bible translation committee are impeded in their work by all these things, and aside from the deficiency in terms, which so frequently hampers them, they have difficulties enough to contend with in the persecution of their work. They desire to produce a version of the Scriptures that shall not only be intelligible to the people, but commend itself to their respect as a literary production, and so became in time a standard book, to influence the national mind as King James's version has affected the English-speaking portion of mankind. An intelligent Japanese, who has lived always in the interior of the country and devoted himself to the cultivation of his native language, said to a missionary in Yeddo, the other day, that he expected the Bible would do this for his country."

Dr. Nathan Brown's Version

"Although we have met today more especially to celebrate the completion of the work of translating and publishing the New Testament by the committee acknowledged by all the Protestant missions in this country, I cannot suffer the occasion to pass without congratulating our Baptist brethren assembled here today. They have a special cause also for rejoicing in the completion of their version by that veteran missionary and our friend Dr. N. Brown, who, having accomplished a similar work for the native of Assam, has the honor also of having completed the New Testament into this language, and publishing it some months previous to this committee."

A copy of the first edition of Nathan Brown's Testament is in the library of the Meiji Gakuin, Tokyo. (No doubt there are others in existence in the country). The title page reads:

> "The New Testament in vernacular Japanese, from the original Greek manuscripts with interlinear notices of various readings.
>
> By Nathan Brown
>
> Missionary of the American Baptist Mission Union.
>
> Revised by Rev. T. Kawakatsu
> Yokohama 1879 (Meiji 12)

Translation of the Old Testament

"While the Yokohama Committee, appointed by the Convention of 1872, were still engaged upon the work of translating and publishing the New Testament, the Protestant missionaries of the various societies residing in Tokio met on the 30th, of October, 1876, for the purpose of "taking some action in regard to translating the Old Testament." The result of this meeting was the formation of a Committee of Translation consisting of four members, viz., Rev. Messrs. Thompson, Waddell, Piper, and Cochran. This committee met at regular times, and after about a year's work completed the translation of the first eleven chapters of Genesis, which were also published. During this time also, Rev. Messrs. Wright, Shaw, and Blanchet commenced the translation of the Book of Isaiah, and made a first draft of about twenty-five chapters, when the work was given up, owing to the return home of Messrs. Wright and Blanchet. The Rev. J. Piper, during this time also translated the Books of Jonah, Haggai, and Malachi, and had them published. This committee, in June, 1878, in view of the arrangements made by the Convention of Protestant missionaries, which met in Tokio in May of the same year, was dissolved by the mutual consent of its members, and their work, together with their minutes, were transferred to the Permanent Committee appointed by that convention.

The Tokio Convention

This convention met in Tokio, on the 10th and 13th days of May, 1878, in pursuance of a call originally issued by the missionaries of the American Board. It was constituted of delegates from all the Protestant Missionary Societies represented in Japan at that time. Its principal object was "to further the work of translating the Scriptures of the Old Testament, and to make some arrangements for it." The result of this convention was the formation of a Permanent Committee on the Translation of the Old Testament; the committee to consist of one member from each of the missionary societies represented in Japan. It was empowered with authority to select and appoint a committee for translating the Old Testament, and also a Committee of Revision. The Permanent Committee originally consisted of the following members; Revs. S. R. Brown, Nathan Brown, D. C. Greene, Quimby, Maclay, Cochran, Piper, Wright, Waddell, Goble, Krecker, and Dr. Hepburn. This Committee met and was organized in October of the same year, 1878, by the election of Dr. Hepburn as chairman, and Rev. G. Cochran as secretary; and proceeded at once to make arrangements for entering upon the work committed to them.

Local Committees

As it was felt to be extremely desirable, to have the Scriptures of the Old Testament trans-

lated and published as soon as possible, to facilitate the work the committees adopted the plan of assigning portions of the Old Testament to local committees of missionaries residing in the various ports of Hakodate, Tokio, Yokohama, Niigata, Kobe, Osaka, Kyoto, and Nagasaki. Different portions of the Old Testament were accordingly assigned to committees in each of the above places, and the translations were to be sent to a revising committee appointed by the permanent Committee for this purpose.

Under this arrangement, Mr. Fyson, of Niigata, sent in a translation of the Book of Joshua; Mr. Dening, of Hakodate, sent a translation of I and II, Samuel, but, these being returned to him for a more careful revision, they were not again returned to the Permanent Committee. Mr. Davidson also sent in a translation of II, Kings, Mr. Thompson of Genesis, and Dr. Hepburn of Proverbs. All these books were carefully revised, corrected, and afterwards published. But this plan of translating by local committees was found not to succeed; as with the above exceptions none of the missionaries responded to the request of the Permanent Committee. Thus about four years were spent in vain exceptation of better results.

Committee of Three

Consequently the Permanent Committee, at a meeting in January, 1882, adopted a different

arrangement, appointing three of its members translators, viz., Rev. Dr. Verbeck, Rev. P. K. Fyson, and Dr. Hepburn, Dr. D. C. Greene was also appointed, but declined to serve owing to other important duties, and his residing so far from the other members of the committee. Besides acting as translating committee, these three persons were appointed also as a revising committee; thus every book that was translated passed under the revision of at least two of the members.

Committee of Japanese

As it was understood that our Japanese brethren, with a very natural and commendable ambition, were desirous of participating in the work of translating the Sacred Scriptures, at the conference held in Osaka, in April, 1883, it was recommended that the Permanent Committee "give their careful consideration to any communication which it might receive from the native church in reference to Old Testament translators were appointed by an assembly of the correspondence, in the following year, 1884, a standing committee and a committee of three translators were appointed by an assembly of the Japanese brethren. The translating committee consisted of Messrs. Matsuyama, Uemura, and Ibuka, but owing to a want of support from the native churches, and other important duties pressing upon some of the members, and especially

the want of acquaintance with the original text, the committee were not able to accomplish what they had hoped to do, and were finally dissolved of their own accord, and ceased to co-operate as a committee in the year following, 1886, after having translated about half of the Book of Lamentations, and made some critical notes on Dr. Hepburn's translations of the Books of Hosea and Joel.

Delays

The Permanent Committtee cannot but regret that almost ten years should have elapsed since it was organized to take this work in hand, ere it was brought to completion. It has had to encounter many difficulties. Its very desire to expedite the work at first only proved hindrance, and postponed its accomplishment. Besides, sickness, attended with unavoidable absence, and other necessary engagements of the members of the Translating Committee, caused serious interruptions. Still, we cannot but see that the delay which we regretted has resulted in much benefit to the character and quality of our work.

Japanese Helpers

Although it was perhaps not so contemplated by the convention that gave the authority, it was found impossible to form any other committee of revision than by appointing the same persons who were engaged in translating to this office. This also has proved to be a great advantage, in

that it has been the means of securing greater uniformity of style and oneness in the various books. The style of the Old Testament has been made to conform to that of the New, so that there is complete uniformity in this respect; as much, I may say, as if both translations had been the work of one person. This has been effected mainly through that kind Providence which furnished the committee with the same two native assistants, Mr. Matsuyama and Mr. Takahashi Goro, who were such invaluable helpers to the Yokohama Committee in translating the New Testament. These brethren, both Christian men and accomplished scholars in their own language, sat with the Yokohama Committee throughout the six years and more during which they were engaged upon the New Testament, and where they received the training which made them such efficient workers in the work upon the Old Testament, and enabled the Committee to attain uniformity and agreement in the style and character of the whole book, quite equal to that of the Revised English version. This is indeed a matter for which we, and also the Christian people of Japan, have great reason for congratulation and thanksgiving.

N.B. To the above sketch might be added an account of the Revised N. Testament in Japanese, which was begun in 1910 and completed in 1917, under the direction of the Permanent Committee on Bible Revision. The expense was borne jointly by the Bible Societies operating in Japan.

CHAPTER XVII

THE OPEN DOOR FOR CHRISTIAN LITERATURE IN JAPAN: GENERAL

(a) S. H. Wainright

The open door for Christian literature in Japan, as compared with other mission fields, is wide and challenging. The modernization of Japan has gone on apace. Facilities for the production and distribution of literature have increased along with the general advance. Popular education has produced a reading public, While higher education is producing writers competent for authorship on all sorts of subjects.

The situation presents a mingling of traditional and western ideas. Once Buddhist literature and later Confucian literature dominated the thought of Japan. Now it is western literature which affords the vehicle for the mental life of this nation. Certainly the day of opportunity for the dissemination of Christian ideas presents itself as a challenge to our faith and devotion. Yet, the difficulties of which there are many, should not be disregarded.

I

Stating more specifically the different phases of the present opportunity:

1. *It is becoming increasingly difficult to publish periodical literature, on a self-supporting basis, owing to the competition of the daily press.*

This is true of the weekly church organ and of monthly and quarterly magazines as well. In every instance, a subsidy in one form or another is required to make ends meet in the publication of official church organs. Even so, the periodicals hitherto issued are small in size and limited in the space given to contributed articles. These difficulties are met with by religious periodicals in the face of an immense growth of periodical literature.

The Tokyo Magazine Club sends out a list of periodicals, nearly all of which are published monthly, in which is contained the the names of more than 150 magazines. Some of these are new and will not survive. Yet many of them have stood the test of years and apparently are well established.

2. *The problem of book publication, owing to the high cost of production, is becoming increasingly difficult, as it affects the publication and sale of Christian literature.*

This problem is not confined to Christian literature. It is felt in all book production. Authors are requiring more for their manu-

scripts. The rise in the price of labor has been marked since the European war. The cost of paper and other material remains high. Large discounts are required in order to get books marketed. All these things have tended to increase the difficulty of conducting a successful publishing business. The public is not aware of these difficulties. We dwell in a book world here in Japan, the presence of which is evident to us wherever we go. The newspapers and periodicals are spread out before us and fresh clean books nicely boxed, fill the shelves of numerous book stores everywhere. In no country is a book more highly appreciated than in Japan.

3. *The relatively slow development of Christian education of the College and University grades has tended to retard the production of standard works by Christian authors.*

The Christian schools have not advanced into the field of higher education with the same pace as has marked the progress of State schools and private secular institutions. The secular movement is in far better position to produce substantial writings than the Christian movement, owing to the circumstance just mentioned. But Christian institutions are now entering the field of higher education. We may look to Christian scholarship for the production of writings now greatly needed for the guidance of the Christian movement.

4. *The use of a style of language, different from that which is spoken, in the writing of books has been an obstacle to the production of literature of a popular type suitable for reading by the plain people.*

This has been a very real difficulty. Literature has been appreciated by a limited number in the past. The literary style has possessed an elegance and formalism making it useful only to educated circles. The Chinese characters have been as a wall surrounding ideas rather than as gateways giving access thereto. In the course of years, and under present tendencies, the discrepancy between the written and the spoken languages will pass away. It has not been an easy matter to achieve success in the production of literature suitable for evangelistic purposes, that is to say literature in a style easily understood and enjoyed by the plain people.

5. *One other disadvantage which should be pointed out is the disparagement in Japan of missionary authorship.*

This is a curious attitude of mind and yet it exists. The emphasis placed upon production by Japanese writers should by no means require a disparagement of literary production by foreign missionaries familiar with the literature and language of Japan. Noteworthy success has been achieved by a few missionaries. But in general, production from this source has been disappointingly small. The Japanese writers are acquiring freedom

in the use of the English language. In truth, literature in the English language, produced by writers of Asiatic countries, is becoming an increasing influence, amidst the intellectual current of the times. When one recalls that, from the fifth to the fifteenth century in the history of the church in Europe, Christian writers expressed their thoughts in the Latin language acquired in the schools, it should inspire present day Christians with enthusiasm for bearing witness to the living truths of Christ in response to the challenge of the times the foreign missionary meets with in so many countries throughout the world.

We have pointed out the difficulties. But there are conditions highly favorable to the production and distribution of Christian literature. In particular the phases we have in mind are as follows:

1. *The co-operation of Missions and Churches in the production and distribution of Christian literature has rendered success easier of achievement than would have been possible if each denomination had projected its own enterprise.*

The position of the denominational publishing house in western countries is becoming increasingly precarious. Its present success, in no small degree, is owing to the large output of Sunday School literature. The independent publisher is more prosperous because of his wider constituency. Here in Japan, as

in no other mission field, co-operation has been wide and effective. Nearly twenty-five Protestant Missions have been working together through the Christian Literature Society of Japan. More recently the Japanese Churches, through representatives elected to the Christian Literature Society, by the National Christian Council, have entered into co-operation with the Missions. The joint undertaking is widely representative. It may easily be seen that economy of production and a widening of patronage are made possible by thus combining into one publishing agency the Protestant forces.

A like favorable condition does not exist as regards the income from the publication of Sunday School literature. There is a steady, though small income from the sale of hymn books. Yet the Christian Literature Society must depend almost wholly on the publication of books for its maintenance. A subsidy therefore is necessary, and while small is now contributed by the supporting Missions.

2. *The talent for authorship, both for translation and original production, is highly developed and widely distributed in Japan, as the result of the general intellectual awakening.*

In no mission field does such an advantageous situation present itself in this respect as in Japan. English as a modern language occupies a more prominent place than any

other study in the curriculum of the Japanese Schools, both State and private institutions. Many have been raised up among the present generation of Japanese whose spare time might be utilized in the service of the Christian cause, if the publication of their manuscripts were assured.

3. *The highly organized and efficient printing and publishing industry, together with book selling agencies, with an active market demand, are favorable to the production and distribution of literature.*

In this respect, Japan has been modernized, brought up to date in every respect. The mechanism is ready at hand for the publication and sale of any good manuscripts. Not only a high degree of efficiency has been attained in the art of printing and book designing; but the agencies for distribution form a network throughout the Empire. The progress of the past fifty years has been remarkable. The opportunity, seen from the point of view of the external conditions required for publishing and distribution, is very great indeed.

4. *The Japanese language has undergone changes, during the modern period since contact was established with western culture, and has been made a more ready and effective instrument for present day uses.*

The Japanese language has been transformed during the past fifty years. The written and spoken languages have become

blended into a new style used both in writing and in speaking. As utilized by the press and on the platform and in the market place, this language is becoming an instrument of power. The former language, characterized by an ornate style and conformed to requirements of a literary elegance, has passed away together with hanging sleeves and flowing skirts in the attire of the people. A gateway has been opened which affords a distinct opportunity for the better approach to the Japanese mind with the Gospel.

III.

Certain lines of activity, in publishing, await Christian enterprise. These may be indicated as a challenge to those who may be inclined to contribute to the support of Christian literature as a missionary agency in Japan.

We are in need of text books for schools written from the Christian point of view. The attention of the Christian Literature Society has been called to this need by many. Commentaries and other standard Christian books, the publication of which calls for substantial investment with slow returns, are also needed by the Christian movement.

The translation of Christian classics, illustrative of thought and meditation, in different periods of Christian history are called for from time to time. Some periods of Christian history in the past are of more vital interest to the pre-

sent day Japanese than the ideas current in the thought of the west in the twentieth century. The thought of Japan is conditioned by a stage of civilization that presents many points of resemblance to stages through which the Church has already passed in its history in European countries. A library of classical literature in which are published books of merit belonging to different periods of Christian history might prove to be very effective for the Church in Japan. But along with this, there is needed a translation of current books of interest on Christian subjects. Many in the Japanese Churches are capable of reading current books in the original languages. The number is far greater of those who do not have access to current Christian thought in the languages of Europe. We are constantly reminded by Japanese readers of the need of such translations.

Then there is a great field for literature prepared for special classes, the vast number of students in the schools, the laboring people in the factories and other special classes. In this field translations are not so effective as original productions. Probably the greatest opportunity is for literature for use in evangelistic work and especially among plain people. Tracts, pamphlets, and books in simple style and inexpensive form could be produced in great quantities if funds were available. It should be kept in mind that evangelistic campaigning forms a large part of Christian effort on the mission field. It goes on steadily in localities and at times as a general

movement in which all the churches participate. One of the great needs of this arm of Christian activity is literature in cheap form in which the plain truths of Christianity are set forth.

These are but a few suggestions of possible lines of activity and are not to be thought of as exhaustive.

In conclusion, we should not lose sight of the actual position of Christian literature as a foreign missionary agency. What we mean to say is, that literature has never been given the place it deserves along with other agencies. As compared with the contributions for education the amount available hitherto for the production and distribution of Christian literature has been pitiably small. Let us hope that larger enterprise will characterize the work of the future in the support and use of the printed page.

FOR WOMEN AND CHILDREN

(*b*) *Miss I. L. Shannon*

"A man might stand and preach for years at the corner of Fifth Avenue and 30th St. and only one in a hundred thousand would ever know that he lived. No, the present day market-place is the news-paper and the magazine. Printed columns are the modern thoroughfares; published advertisements are the cross-roads where the sellers

and buyers meet. Any issue of a National Magazine is a World's Fair, a bazaar fitted with the products of the world's work.—That every other voice should be raised in such great market-places and the voice of Jesus of Nazareth be still —this is a vital omission which he would find some way to correct." Bruce Barton in "The Man Nobody Knows."

Especially would he find some way to reach the great number of shut-ins, the women with empty, hungry hearts. One woman writes to a former teacher, "I am happy to read such useful books which you lent me. Early every morning I read some pages of them and then work merrily and cheerfully all day long, thanking God and you. Please tell me where I can buy other books like these in Osaka."

Another, "When I was seriously ill, my heart was irritable and I wondered why I must suffer. Even when I was almost well I was not humble enough to thank God for his love. I thought He loved me only when He gave me happy days. The books which you sent will be my good teachers to lead me.—"Catherine's spiritual life taught me many important things. Now I understand what Christianity is and how to spend my daily life."

Many are realizing their need of study to answer their children's questions and retain their respect. "I have nothing to talk about with my son in the University," is the sad wail of many mothers. Just the place for Christian literature with its world-wide interests to step in and save the fellowship of the home.

An extension library in the hands of Christian workers who will take books to the homes and collect them later would put good thoughts into many longing hearts.

Those in lonely places, not in contact with Christian influences are in special need of literature. A missionary says, "A primary school teacher just a year after graduation, alone in a country place said he felt so lonely, and that his faith had begun to slip. He saw a copy of Kion (Good News) and subscribed for it. Every month he reads it from cover to cover and it has kept his faith aglow."

Even more is such encouragement necessary for young women standing alone. Graduates of a mission school living in remote places write most appreciatively of a Christian paper sent them monthly. Many read it and pass it on to others.

TRACT DISTRIBUTION has proved its value so thoroughly as not to need much discussion.

Mrs. G. Binford in 'Seed Sowing in Sunrise Land' says, "I am glad to have the opportunity to speak a word for tract distribution in Japan. I am convinced that if we had the tracts, we could do a wonderful amount of seed-sowing in the places where missionaries do not live.—I feel strongly that if we give the tracts in faith there will be results."

Women are longing for help in home-making, in training their children both spiritually and

physically and they welcome anything helpful especially along these lines. It is fortunate to have the "Katei Kwai" planning literature with this very need in mind.

The late Rev. W. P. Turner used tracts very successfully. Besides the usual methods of distribution, he always rented a booth at the temple festivals, decorated it with large pictures of the life of Christ; he had some one there to give out tracts, sell books, answer questions, and explain the pictures during the whole festival.

A Japanese acquaintance always puts a good tract in her obi or lunch basket when the family go for an outing. When things grow dull she hands her non-Christian husband a tract and he always reads it with interest. He has begun to be interested in private Bible study.

With the increasing number of women reading daily papers and magazines, newspaper evangelism from the woman's standpoint offers virgin soil for cultivation.

Rev. H. W. M. Walton says, of those who borrow books from his circulating library which has out about seven hundred books all the time, 14 per cent are women. Twelve women in nine months have read one hundred and ten books distributed as follows;

Cultural and Devotional	45
Fiction	22
Biography	19
Bible Commentaries	6
Theology	11

Poetry, History, and Miscellaneous 1 each.

For this library he has a fee of one yen for six months, this including subscription to a monthly magazine.

He suggests larger production and better distribution through well-known newspapers and women's magazines of articles of special interest to women, and more extensive advertising of Christian literature. Other firms find it pays to advertise, why not Christian literature.

Loan libraries have been successful in many places. Mrs. W. R. Weakley of Tokuyama has one in that city, and branches in four other places. In Kudamatsu they liked the idea so well they returned Mrs. Weakley's books and bought their own.

Girls from the high schools in Tokuyama and surrounding country come to borrow books. Students from the Girl's Normal school in Murozumi have read hundreds of books from that library. She also has books for children, and when the library is open to them they swarm in till it is difficult to attend to their needs. She says "We have lent books to 930 of the children in a primary school that claims to be the largest in Japan. In three years one child has read fifty-four books, another fifty three."

Miss Gist in speaking of books says, "Primary children just devour anything that is put before them."

Miss Henty writes as follows: "We have a small library of fifty-seven books not including dupli-

cates. Miss Hamilton who is responsible for it, works on the card index plan; no child receiving a card till they have attended the Sunday evening children's meeting for five weeks regularly. Books are changed once a week on Sundays, being handed in at the beginning of the meeting and fresh ones given out as the children leave. Over fifty books go out and come back each week. Most of the children say their mothers, brothers, and sisters read the books. Many fathers do too. We consider this very important work."

Clubs for kindergarten and primary graduates might have a library. Miss Rowland in Kure charges a fee of thirty sen a month for an English club. This provides Christmas expenses and puts new books into the club library.

English clubs are being organized by Miss Maddux in Hiroshima for the graduates of several kindergartens and a fee of twenty sen will be charged from the first, this money to be used largely for buying books.

Of course every girls' school should have its loan library. Good wholesome stories affect the thinking of girls more than older people sometimes realize. In the Hiroshima Girls' School, Bible stories in Japanese are the most popular, with fiction and biography ranking next.

Every church and Sunday School might well have its loan library with books selected to meet the needs of each group to which it ministers, and Christian books suited to women should be put into public libraries.

Book stores are good agencies and can be run on a small scale without much expense. Publishers and book agencies will allow enough reduction on books for resale to pay postage.

One missionary who has a small book store takes a "furoshiki" of books to women's meetings, bazaar, etc., and always sells a few. The women like to see new books and tracts as they are published, and there is always a sale for Bibles and Hymn books. One woman of influence bought a copy of "The Manhood of the Master" at a bazaar and found it so interesting she sat up most of the night to read it. At the next meeting of the local Woman's Society she recommended it so highly that every woman there wanted to read it. Some bought copies, others borrowed them, and many were given for Christmas presents.

It is better to show books than to talk about them. A Christian woman came one day to get a book for her little daughter. She was taken to the book room to select it and went away with half a dozen good books.

Mr. Hereford has kept the largest book store in Hiroshima supplied with "Hurlburt's Story of the Bible" and other literature letting them have books a few at the time and settle for them when sold.

A review of the possibilities of reaching women and children with Christian literature would seem to indicate that the door is wide open and our entrance is limited only by financial

shortage, or worse still, by our lack of ingenuity in finding ways to overcome that shortage.

To christianize any nation its women must be led to Christ, and it seems the Tide is "on its flood" today in the possible uses of Christian literature. May it indeed "Lead on to victory."

CHAPTER XVIII

ILLUSTRATIVE INCIDENTS OF THE POWER OF JAPANESE CHRISTIAN LITERATURE.

George Braithwaite
The Japan Book and Tract Society.

That the Holy Spirit has used Christian Literature in the past and still is using it in ever increasing measure to mould and influence the hearts of the Japanese people cannot for a moment be doubted. The late Dr. Niijima, the founder of the Doshisha University, rejoiced to tell how greatly he himself had been moved by reading the opening verse of the Bible, "In the beginning God created the heaven and the earth." This formed the opening sentence of a geography book he was studying. A Japanese Scripture Union leaflet was the first Christian message to reach Mr. G. Yamamuro, now Lieut.-Commissioner and leader of the Salvation Army in this empire. The Rev. H. S. Kimura also tells how as a boy he received a copy of one of our tracts, "John iii. 16" at a Christmas entertainment, and how this message of God's great love never left him though his mother tore the tract up as soon as he had read it.

A Japanese living in an outlying district of Okayama Ken got hold of a tract, "The Sermon on the Mount with Notes." This came to him as a revelation of what man ought to be, and also of what he could be. As he read it, he repented and turned to Christ for pardon and salvation. Saved himself, his next anxiety was for the salvation of others, and so he became the means of leading eleven others to the same Saviour whom he himself had found.

Some years ago we heard that one copy of "Pilgrim's Progress" had been blessed to lead no less than five Japanese into the light. One of our tracts was read over and over again by the lady who received it, and when she died she asked that it be buried with her. We heard of another which had been read no less than 150 times.

A gentleman living in Maebashi received a tract, "The Renovation of the Heart" soon after a big fire had destroyed his house and all his property. This tract convinced him of his sinfulness and pointed him to Jesus as the One to meet his need. Constrained by the love of Christ he opened his house to other needy ones, and was led before long to found an Orphan Asylum. Thus from that one little tract waves of blessing went forth to many.

A wounded soldier received a copy of our tract, "The Gracious Visitor." This he read with deep interest and the fact that the Lord was seeking entrance into his heart to bless him aboundingly, gripped his soul and made him a new man in Christ Jesus.

An engine driver, having received two or three tracts, called with them a few days later on a missionary and as soon as the door was opened said, "I want to see Jesus. Is He here?" His earnestness was rewarded by his really finding Christ as his Saviour.

A missionary writes, "I recently visited a young man who though suffering from consumption, was full of peace and perfectly happy, trusting in the Lord Jesus. He had never been to any Christian meeting nor had he ever been taught by any one, but had become interested through reading 'Shinko no Susume' and 'The Common People's Gospel.' He had read the New Testament through and was convinced that the Lord Jesus had died as his substitute."

Another missionary writes, "Some time ago an elderly woman told me that 'Christie's Old Organ' was the means of her conversion years ago. Neither Bible reading nor the words of her friends impressed her as that book did."

A young Japanese dentist writes, "I have today finished reading 'With Christ in the School of Prayer' and have found it next only to the Bible in its depth and its helpfulness to those who wish to have their prayers heard by the Heavenly Father. I shall read it more and more."

Another writes, "Through reading 'The Traveller's Guide' I found myself to be a most wretched sinner, heavily burdened with guilt. As I read on, however, my sins were wholly forgiven through believing in the Lord Jesus, and I now

feel as happy as if I were already in the Kindom of God. Truly I have been saved by this book."

Another writes: "Truly, 'The Traveller's Guide' I got from you the other day is a splendid book for making known the glad tidings of great joy. I rejoice greatly to have secured such a priceless treasure."

From Formosa comes the following, "I read 'The Traveller's Guide' over and over with the deepest interest. This book showed me for the first time the true meaning of salvation."

A Japanese, writing from South America, says, "We, the Society of the Friends of Jesus, here in Peru, thank you much for all your kindness to us. Our hearts are always longing to hear the words of God so that we may live lives worthy of Him in this far away colony. We thank God for His grace bestowed on us in that you have sent us so many most helpful books."

A convict writes, "I heartily thank you for the beautiful books you so kindly sent in response to my request. Last November I was sentenced to ten years' imprisonment, but I am comforted in the belief that wherever a believer is, there God is also. Please imagine how filled with joy and gratitude I am at having received God's blessing and having been translated from darkness into light. Please also bear in mind how eager I am to read religious books so as to quench my spiritual thirst."

Another writes, "I have now been sentenced to eight years imprisonment for homicide, and

was sorely troubled at first, but as I read the New Testament I came to know the love of God and drank of the atonement and comfort of Christ. Having therefore been redeemed from sin by His most precious blood I am raised from the dead and have received new life, and am experiencing more and more each day of the deep love and mercy of God."

Another writes, "I, a murderer, with but few equals in this world for badness, am now reading a tract, 'He Died For Me.' Please feel for me, who may be hanged in a few days, and send me some devotional books." Some weeks later he wrote us again, "The copy of 'The Traveller's Guide' you so kindly sent me I find more precious than gold. I have already bought a ticket for the heavenward journey, and am only waiting for the train to come. Thus though I have parted from my wife and child my heart is full of peace. Imagine the joy and thankfulness of me, a poor forgiven sinner. The happiness which God gives to one who has confessed his sins can hardly be told. Oh, I did not wish to be hanged without telling of this my joy, but now I am so happy, and am waiting for my last hour in the assured belief that I have in this prison received real happiness, the finest gift in the whole world. Please rejoice with me. Oh God, burn it into my heart that I myself am absolutely the chief of sinners! Keep me in the faith that there is no other Saviour for lost sinners but Christ alone! Fill me more and more with joy in the prospect of so soon entering the Kingdom of Heaven and

having there an everlasting mansion, manfully bidding farewell to this life of twenty-six years! Thanks be unto God!" His faith continued very bright, and he was executed some months later, rejoicing in the Lord who had saved him so wonderfully.

A missionary writes, "I am using 'The Christian News' in all my Bible Classes and have received many testimonies to its great spiritual value. The university students who come to my classes not only want it for themselves but also to send to their friends. The following are some of the notes we have received about it:—'Your paper is so helpful to my spiritual life that I have decided to order it for myself.' 'When I am tempted to go astray from His way, the mailman brings me "The Christian News" here in Dalny, and it reminds me again of what Christ said, and prevents me straying away from God.' 'Being away from Christian friends now, I sometimes become a little separated from God, but I am always awakened spiritually whenever I receive your paper.'"

A copy was given to a man who keeps a rest-house on a lonely mountain road in Hokkaido. He had been a heavy drinker and his wife was much worried about him, but when some time later a Christian worker called there, the woman told him that her husband had been so much impressed by reading the paper that there was a very marked change in him and he had not been drinking since.

"I read it from beginning to end, every bit of it," writes a sick girl in the country. Another

says, "I am too far away to get to church so I do not know what I should do without your paper." Another says, "My soul has been kept awakened by your paper, and so though I have not yet found salvation myself, I am planning to open a Bible Class with my students so as to learn more about Jesus Christ and seek earnestly for salvation through Him." Another writes, "By your paper my heart has been kept in touch with the Unknown, and so though I am not a Christian and used to have no thought at all of over going to church, I shall begin attending from next Sunday."

A Japanese in Saghalien writes, "I am sincerely glad you have started sending me 'The Christian News' as it is such a help to me."

Writing from Peru a Japanese farmer says, "The copies of 'The Christian News' which I ordered from you have now come, and I have already distributed them all among the other Japanese who are living here in South America. Although my own faith is still weak and I am not yet a true Christian I shall greatly rejoice if I am permitted to lead some of my Japanese brothers who are living here to follow the teachings of Christ."

The above testimonies show that the printed Christian message is a mighty force in this country, and well indeed it might be, seeing the Japanese are a NATION OF READERS. The figures for 1926 are not yet available, but during 1925 the Bible Societies circulated 1,159,955 copies in this empire, and the Japan Book and Tract

Society 533,749 copies. Nearly all these were sold. The writer's conviction is that the printed page offers almost, if not the only practical way of bringing the Gospel message to the many millions in these islands who have never yet had the opportunity of hearing it.

CHAPTER XIX

NOTEWORTHY CONTRIBUTIONS BY JAPANESE TO CHRISTIAN LITERATURE

Prof. H. Kuwada.

It is regrettable that we have not, with a few exceptions, in the Japanese Church, literary contributions that may be called "noteworthy." The general situation regarding Christian literature in Japan is rather poor. This can be said especially when compared with the recent enormous uprising of literary works in other manifold fields of culture. For this poverty of Christian literature there can be found many reasons. The past sixty years of the Protestant Church in Japan have been busily occupied primarily with evangelistic labors and we have not had time for literary activity. Fundamentally speaking these have really been years necessary in order that the Japanese Church might come to her own expression, which is really the vital element of Japanese Christian literature. But now we are feeling rather seriously the lack of good Christian literature. On the one hand we are conscious that it is already time that some real literature should come out of our Church. If literature in the

modern sense means "the record of living experience," it is a vital question for the Church whether she has good literature or not. And on the other hand, the general public, people outside the Church, are also desiring to have good literary works on Christian subjects, because they are such enthusiastic readers of books as to have necessitated the present vigorous activities in publication, and certainly they desire to know about Christianity.

Such is the present situation of Christian literature in this land. It is rather poor, far behind the activities in general literature, yet seriously needed both in and outside the Church. And this is not a mere discouraging report, but rather a good promise for the future. Here will be given only a brief sketch of the Christian, or more correctly, Protestant literature.

I will start with the Scriptures and Commentaries. Fortunately we have had for many years fairly good translations of the Bible, both Old and New Testament,—very good in literary style. And the Revised Version of the New Testament came out several years ago. This was done by several competent translators, both foreign and Japanese, and the new translation is considered much better than the older Version. There are also some private translations of the New Testament made by individuals and partly published (Prof. Y. Sakon and Rev. N. Nagai may be mentioned in this connection). As to Commentaries, it is really regrettable that we have not yet much good work done. On the Old Testament there is

no complete set of Commentaries, and so far as the writer knows, not any good work for strictly exegetical purposes on any single book of the Old Testament. There are only some expository works on some books by Mr. K. Uchimura. But in the field of the New Testament we see much better activities. Still, even here, we have only one complete set of Commentaries, and that was done not by a Japanese but by Prof. Learned of Doshisha University. The work deserves full appreciation, and has contributed a great deal to the general use as a single set of Commentaries. Besides this, there is a series of works by Major General Yamamuro of the Salvation Army. The series is not yet entirely, but nearly completed, and is characterized by its practical nature.

The Christian Literature Society has the plan to publish Commentaries of all the New Testament books, and the following have already some out: Matthew, by the late Prof. T. Tanaka; Mark, by Rev. H. Hozaki; Luke, by Prof. S. Murata; Philippians, by Dr. Wm. Imbrie and translated by Dr. K. Ibuka. These are more elaborate and up-to-date works, in which results of recent studies are sufficiently referred to. And to the above I want to add Mr. K. Uchimura's "Studies in the Epistle to the Romans," which consisted originally of lectures delivered at sixty times during two years of his Sunday meetings of Bible study. These are really penetrating expositions of the entire Epistle of St. Paul. The late Prof. Kashiwai has left a good Commentary on the Fourth Gospel which also should be mentioned here.

There are several Dictionaries and one Concordance of the Bible. The Dictionary of Christianity by the late President J. Takagi of Aoyama Gaku-in is a voluminous work of more than 1500 pages. This is not limited to the subjects in the Bible but, as the title suggests, is rather an Encyclopedia of the Christian Religion and has been a great contribution to readers who do not understand foreign tongues. The Sunday World, a publishing firm on Sunday School problems, has recently edited a smaller dictionary on the Bible. Another small dictionary of the Bible, edited by the late Dr. Hepburn and Rev. H. Yamamoto, has also been recently printed. Besides these dictionaries there is a small Concordance of the Bible by Rev. N. Tamura.

Something must be said about works of a devotional and more practical character. Along this line there are translations of some classical works, such as St. Augustine's Confessions translated by Prof. M. Nakayama, Thomas a Kempis' Imitation of Christ (two translations by Prof. Nakayama and by Rev. Z. Hidaka); The Theologica Germanica and Tauler's Sermons translated by Prof. S. Sato, Bunyan's Pilgrim's Progress, and Holy War translated by Mr. Matsumoto. These books are much read not only by Church people but also by the general public. There are two different translations of Paul Sabatier' St. Francis of Assisi; the one by Prof. Nakayama and the other by Prof. T. Saito and Rev. K. Emura. Cuthbert's Life of St. Francis also was recently translated by Mr. Miyama from

the Catholic side. There are several other books written on St. Francis, and it is rather noteworthy to find here in Japan such profound interest in and respect for this venerable saint of the Mediaeval Age.

From among modern works, translations of Dr. Fosdick's books, such as Manhood of the Master, Meaning of Prayer, Meaning of Faith, Modern Use of the Bible, (all translated by Prof. M. Kurihara) should be mentioned. And recently both translations of the books, and original works on, Sunder Sing, the Hindu prophet, are well read. In this connection Rev. T. Kanai and Prof. Sato may be mentioned.

Some collections of Sermons and works of a practical character, which are exerting a rather good influence among lay Christians must here be added. The works by the late Dr. M. Uemura, the great preacher, such as The Crisis in the Spiritual Life, Life of Faith, Life of Prayer; the various writings by K. Uchimura; writings by Major General Yamamuro, especially, The Gospel for the Common People,—these are some of the most important. Principal T. Takakura of the Shingakusha Seminary has also published a collection of Sermons. This consists of three volumes, the subjects of which are mainly related to Grace and are suitable for more educated people.

Before mentioning works of a more technical character, I must not forget to say something about books of a more purely literary kind. Among these there are two different translations

of Dante's Divine Comedy by Prof. H. Yamagawa and by Prof. M. Nakayama respectively, each translation having its own characteristics. Prof. Nakayama has recently completed translations of the other works of Dante. There is also a translation of the well-known novel Quo Vadis? But the most influential work in this field has been Rev. T. Kagawa's novel "Over the Death Line." Mr. Kagawa is an influential Christian leader on social problems and movements.

There are some translations and original works for children's reading. Perhaps I should call attention also to the fact that the literary works of Tolstoi and Dostoevski have exerted a great influence, to some extent Christian in a wider sense, both among Christians and non-Christians in the history of Christianity in Japan.

So far I have treated books for more general and practical purposes. Now something must be said about books of a more technical character. There are three volumes on Old Testament Literature by Prof. Z. Watanabe of Sei Gakuin, which are able and rather original and interesting treaties on the subject. Prof. T. Ishibashi of the Tokyo Imperial University has published a book entitled "History of the Religious Cilivization in Israel," an academic study which won his Doctor's Degree and the Honor Prize of the highest order. To these should be added translations of Knudson's "The Religious Teaching of the Old Testament" and Ottley's works on the History of the Old Testament. On the New Testament there is a translation of Stevens' Theology

of the New Testament, translated by Mr. D. Yoshimura. There are many treatises and translations on the Life of Christ, among which only the following may here be mentioned: David Smith's "The Days of His Flesh," translated by Rev. Z. Hidaka; works by Prof. Y. Yamada, Rev. T. Kagawa and Prof. Y. Sakon, and translations of works of such foreign authors as Stalker, Nicoll, Hill, Papini. Prof. K. Nonomura of Waseda University has recently published "Study on Paul." The translation of Jefferson's "Character of Paul" has recently come out. Prof. Deissmann's newly published book "Religion of Jesus and Faith of Paul" also has been translated (two different translations). Prof. U. Bessho's two books on Plants and Animals in the Bible are original and noteworthy.

On the History of Christianity there is a very good treatise by the late Prof. E. Kashiwai. This book has contributed much as a textbook for theological students and as a trustworthy reference book for Christians in general. Besides this, the following may be mentioned: Prof. M. Hino's History of Dogma, Prof. Nonomura's Ten Lectures on The History of Christian Thought, Prof. H. Yamamoto's History of Christianity in Japan, the last being the only complete history of Christian activities here, both Catholic and Protestant.

Among works on Theology and more Philosophical works on religion the following deserve notice: Rev. T. Tominaga's "The fundamental Problems of Christianity" and "Theism"; Rev. H. Kozaki's "Essence of Christianity"; Prof. S.

Sato's "Religion of Living Experience," a study on Kant, Schleiermacher and Luther.

There are translations of Prof. H. R. Mackintosh's "The Doctrine of the Person of Christ," translated by the late Prof. E. Kashiwai, of "The Divine Initative" by the same author, Schleiermacher's "Reden," translated by Prof. K. Ishiwara, Principal D. C. Cairn's "Reasonableness of the Christian Faith," Harnack's "Das Wesen des Christentums," translated by Prof. S. Yamaya, and Herrmann's "Communion of the Christian with God," translated by Rev. Z. Goshi.

There are also some translations of books on the social interpretation of Christianity by Rausenbusch and Ellwood. There is a short yet very up-to-date and well written treatise on Philosophy of Religion by Prof. S. Hatano of Kyoto Imperial University. Prof. K. Ishiwara of Tokyo University also wrote a book on the same subject. There is a good translation of the extracts of Troeltsch's works by Prof. E. Kan. Sorowaiyov's "Justification of the Good" is also put into Japanese translation and R. Otto's "Das Heilige" is now in press.

In the field of Science of Religion there are really admirable works on "History of Religion in Japan"and "History of Religion in the World," both more than 1,000 pages each, by Prof. Y. Hiyane of Aoyama Gaku-in, who is still very young. Prof. K. Sano of Kyushu Imperial University has also some treatises and translations on the Science of Religion. There are, moreover, translations of James's "Varieties of Religious

Experience" (two different translations by Prof. Hiyane and Prof. Sato), and Ames' "Psychology of Religion." Besides these there are several works along this line by Buddhist writers.

There is also recent new appreciation of, and interest in, the history of Catholic Christianity in Japan (Jesuit activity). Also, such books as Prof. M. Anezaki's "The Persecution of the Catholics in Japan," Prof. Niimura's work on the Catholic Period, Prof. Matsuzaki's "Exposition of Villion" book on the Persecution of Catholic Christians in Japan, Prof. Yamamoto's History of Christianity in Japan, mentioned before,—these books are very much read. This new interest in Old Catholics is part of the general revival of the study of classics in Japan, and is closely related to the world-wide reaction from Conservatism.

Such, in brief, is the general situation of the Christian Literature in Japan. And before finishing this short article I would like to select from among the books mentioned some really noteworthy works which deserve, to my mind, the readers' special attention. First of these is the translation of the works of Dante by Prof. Nakayama of Meiji Gaku-in who has recently completed the translation of all the works of this great artist of the Mediaeval Age. The translation of the Divine Comedy alone was already a great task, but to put the whole works into a translation is rare even in other lands. This unusual effort of the translator is deserving of special recognition. The works of Prof. Hiyane of Aoyama Gaku-in on the History of Religion must

be pointed out. These voluminous works are not "Christian" literature in the narrow sense, but were born out of the Christian Church by a Professor in a Protestant Christian Seminary. And lastly I would like to point out Rev. Kagawa's Novel "Over the Death Line" in three volumes. Apart from its literary value, about which I can say nothing, the fact that the Novel has exerted an epoch-making influence in the recent social history of Japan should be noted. Nearly 300 editions of the first volume have been published.

Besides the above-mentioned, the following should also be remembered: Prof. Learned's Commentaries, the late President Takagi's Dictionary of Christianity, Dr. Uemura's various works, those of Major General Yamamuro and the late Prof. Kashiwai, Prof. Yamagawa's translation of the Divine Comedy, Prof. Watanabe's Old Testament Literature, Prof, Ishibashi's treatise on the History of Religious Civilization in Israel, Prof. Bessho's two books on Plants and Animals in the Bible, Rev. Yamamoto's History of Christianity in Japan, Rev. Tominaga's treatise on theological subjects.

The future of Christian Literature in Japan brings great responsibility and also has great prospects and promise. Much more decisive effort along every line must henceforth be made. More authoritative commentaries on the Bible, more fundamental and thorough-going study of classical literature such as that of St. Augustine, Luther and Calvin, and most of all more original and well-digested interpretation of Christianity,

as lived out in Japan, in thought and life, are needed.

PART VI

YOUNG PEOPLE'S SECTION

CHAPTER XX

CHRISTIAN KINDERGARTENS IN JAPAN. THEIR PLACE AND SIGNIFICANCE.

Miss A. L. Howe.

If one may believe outside testimony, the Christian Kindergartens of Japan are like the "Stone which the builders rejected."

A review of these kindergartens and training schools makes one exclaim, "What hath God wrought!"

It has recently been reported that John Mott says, "We are producing Christian activities faster than we are producing Christian experience and Christian faith; the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation."

But read the record of the consecrated lives of many of the young women who are being sent out from the Christian Kindergarten Training Schools; read of the little children of the kinder-

gartens, those in the slums, and those of the wealthy and cultivated; read of these little ones who learn of the one true God, who learn to pray, who lead their parents to pray, and indeed lead those parents into "acquaintance with God:" and realize that in these young women, in these thousands of children we find the "soul discipline" that Dr. Mott sees as vital for the world to-day.

Foundation Laying for Soul Discipline and Acquaintance With God.

This foundation laying begins in the early habits learned or encouraged in the Christian Kindergartens of Japan. A few are recorded here.

Self Mastery.

Time was, in Japan when a child fell down, he lay prone just there, yelling until some one picked him up. This was generally done by some sympathetic bystander who exclaimed meanwhile, "Oh, how clever you are!"

Well that kind of procedure is quite out of date, and it is much more fashinoable to pick oneself up.

Little Chutaro arrives at the Kindergarten one morning, hauls up his kimono with much energy to display a barked knee, exclaiming meanwhile, "I fell down, but I didn't cry!" It is no longer "clever" to yell for help when misfortune casts one to the ground.

Industry.

"My Father worketh hitherto and I work."

And this divine habit, this *joyful* habit, the little children learn. To say nothing of the building, of the games, the amount of handwork produced is tremendous, and it is produced without the least bit of pressure, but in keen joy and energy.

It is a great thing those youngsters are learning, this ability to work, this love of work, this habit of work.

Order.

"Order is Heaven's first law." So we have a good precedent for laying this habit in our Christian kindergartens. So far as we insist upon it, so far as we are able to bring it about, so far are we blessing the children of Japan. They expand physically, mentally, and morally too, where order is maintained.

A mother tells of her delight when her little daughter, a Kindergarten graduate, keeps her desk at home in perfect order and incites the rest of the children to do the same.

Obedience.

No greater lesson can be learned than this: and where it is required, great is the satisfaction to all concerned.

A small lad had been ill: his attendant brings him clad in an extra coat as protection, but the

other children had none, so off comes his! "Put it on," to the attendant. Later, upon entering the room, it is off and the attendant sits helpless! "Put it on, and don't let him take it off again." Again it is off, and the child sits sullen but victorious; and the attendant is reduced to pathetic despair.

Now patience ceases to be a virtue and the attendant is relieved (for the time) of her efforts, while the young gentleman is carried to the janitor's quarters where violent disagreement might not attract so much attention. He is stood up on his two little feet, the garment goes on, and in tones that convey very completely the disciplinarian's meaning, it is suggested that that coat is not to come off again. He understands, but if a look could have killed, the kindergartener would have fallen in her tracks as the youth hissed out, "Ijin San baka ya-a-a-a!" (The foreigner is a fo-o-o-o-o-o-ol.") But did he hate that Ijin San for ever-more? He did not. He had seen a great light. Never in his life had he known obedience, but now! life was different. And the next morning he arrives smiling with a present of a good fat duck to celebrate his joy.

The Habit of Logical Thinking.

"The undevout astronomer is mad." And so is the undevout kindergartener!

She who fails to see the value of Froebel's plan for logical processes of work and play for little children: she who fails to appreciate his wonder-

ful way of using the logical processes of nature as a way for laying the foundation of logical thinking even in a child of three, logical thinking that not only helps his mental habits, but his soul, as he is led to "think God's thoughts after Him" in the orderly processes of the natural world; brought to him not by lecture nor by "teaching," but just day by day seeing and handling the fascinating treasures of each season as they follow each other in truest order. The new, fresh life of spring, the bloom of summer, the fruitage of autumn, and the sleep of winter, afford a wealth of material which children love and grow by, when given to them by the devout and understanding kindergartener. It is God's own way, and happy the child who is helped to follow!

Some day "The Great Didactic" of Comenius, when translated, is to be a sure guide in such glorious opportunity.

International Relationships.

The first step is a knowledge that there are other countries on the globe.

Never to be forgotten is the morning when the debt that Japan owes to Peru was presented.

The teacher in charge drew a tragic picture of a man who was ill and who needed medicine that came from Peru. She pictured the trees cut down, the bark carried such a long distance to the ship, the voyage to Japan, and the preparation of that fine white powder.

Each child was given a paper containing a portion, a very small portion, and, when told to do so, the papers were emptied into the tiny pink mouths.

Oh me! it is fun even to-day to recall those faces. But they were assured that medicine like that made the man well; and Peru they are not likely to forget!

A gentleman from India came into the Kindergarten and taught an Indian salaam to one little girl whose courage was equal to the ordeal. The rest of the children did not seemingly pay much attention, but when the good-byes were said at noon each one of them gave the teacher that salaam from India.

The stories have been told of the suffering children of Belgium and France. The children have learned of the Washington Conference. That they knew what it was all about is made evident by the remark of one little reserved boy in the baby class who went home and told his father that Japan should stop building so many battleships! "And where did you learn that?" said the astonished father. "In the Kindergarten of course" says his precocious (?) son. "Well," says father, "your brothers go to the Chu Gakko and they do not know that yet."

And it will be well to note that a Japanese educator remarked, "the children in the Christion kindergartens are learning of International relationships, and the children in the primary and middle schools lack that important knowledge."

Philanthropy.

And so, step by step, these thousands of little children are being led on in the foundations of soul discipline.

Searching the files of the Japan Christian Kindergarten Union we find listed the children's gifts to leper homes, orphanages, Russian refugees, Red Cross Hospitals, famine relief in China and Armenia, the war suffering children of Belgium and France, and the sufferers of the great Tokyo earthquake. The gifts have been amazing in quantity and quality, and the list is only touched.

The Habit of Faith.

It is a wonderful story, the faith of these little children in our Christian Kindergartens. We would chronicle many, but we must let this one, so beautiful, give a hint of these growing souls.

This is a story of the slums, but in the kindergartens of wealth and culture the same beautiful work goes on.

"And a Little Child Shall Lead Them"

The True Tale of the Honourable Cotton Apron.

Little O Masa San played all the steaming morning in the dirty alleys of the neighbourhood because the Zenrin Kindergarten was far too crowded to take her and many of the other wee waifs of the slums into their morning classes.

To-day the teacher had thirty or forty pairs of little black eyes fastened upon her as she told how pleasant it was to have carefully combed hair and clean hands and faces. What could it be in that strange bundle which teacher patted so fondly and talked of in such mysterious tones as though it were something worth having and as if they were going to have it? And could O Masa San believe her own unworthy ears and the honourable speech of the dear teacher whose word she had learned to trust implicitly? No! It couldn't be anything for her, teacher must have made a mistake.

Yet, just look at Taro San marching up to try on something produced from that interesting bundle, something exceedingly white and clean! How proudly he straightens his little, ragged, dirty kimono, tightening his "obi" (sash) in place. Why it is just the cleanest of clean, white aprons! How grand Taro San looks! And will it ever be O Masa San's turn to try on one of those aprons? She sat on the very edge of her chair with her little hands fastened to her knees all ready to rush when her turn should come. But, oh, the wonder of it all was so great that teacher almost had to call her name again, and she walked as if in a beautiful dream, gazing with speechless joy into teacher's face as she put on that beautiful snowy white apron. When these beautiful coverings were no longer white each little child took his home to wash it, and make it clean again. When all the washing was done and the aprons worn again, O Masa San had none.

Silence and a troubled little countenance followed all questions. Yes, she would go home and tell her mother that teacher had asked for her apron, but as to the consequence her troubled face gave warning.

"Honourable Mother! come at once with me to see the teacher. She wants my honourable apron back, and you, you—." Her voice ended in a bitter choked sob. No, she would not cry.

"Little fool, did you not tell the teacher it was lost? Go, and tell her at once that it is lost. I cannot find it." This, the mother said in great anger as the little daughter tugged at the filthy garments of this wild woman of the slums. She towered above the wee bit of humanity, elfin in its frailty, like a great ogress, wild and terrible. She was exceptionally large, coarse, and awful for a Japanese woman, but her threatened slap and loud voice did not frighten the child.

"If I tell the honourable teacher what you say, it will be a lie. Jesus will be sad. I'll not be His little girl any more and I love Him," said the child, and she tugged on. "When I die I am going to be where He is and the Christmas angels are, and all is grand in the Honourable High Heaven above."

The mother dropped her raised arm and her wild look changed. What could the child be raving about? She would go with her to the teacher and find out. Yet, what of the apron! She had pawned it for a few sen for wine to slake her thirst. Dare she tell teacher that? The

teacher was always most kind and polite even to such as she. She would go.

Thus it came to pass that the true tale of the honourable cotton apron was told accompanied by the warning tugs of O Masa San. Teacher was indeed kind and polite. Tears filled her eyes and her voice was not very steady when she invited O Masa San and mother for tea and cakes. Best of all she told them of the loving Saviour of Mankind, the One who loved O Masa San and had opened her little heart to the sunshine of his love. Yes, and they talked to Him without loudly clapping their hands to call His attention and without bowing in front of the god-shelf.

Indeed she would come again to hear more of O Masa San's Jesus and the beautiful words of the Honourable Sacred Writings. God loved the world. God loved her and O Masa San. God was saddened or gladdened by their actions. What interest had her gods in her? This God seemed to love women and children such as she and O Masa San. Could it be true?

The windows of darkness had been opened, and the sunbeams of His love had entered a soul to bear fruit in a beautiful life everlasting. This all came about through little, irrepressible O Masa San and the gift of a cotton apron. Often teacher had wondered, "Will she ever understand?"

Points of Contact.

The Sunday Schools.

254 Christian kindergartens reported in the last issue of "The Christian Movement in Japan."

Probably each one of these 254 has a Sunday School attachment, or else the children attend the Church Sunday School. In these are not only the kindergarten children, but many of the graduates as well, even up to middle school. And instead of the "Kindergarten being a preparation for the Sunday School" many of them find themselves put to it to find lessons that the kindergarten children do not already know, or teachers who are equal to the task of building on to the Biblical knowledge already possessed by those infants of six.

"Doso kwai."

(Clubs for the Graduates)

It is the exception and not the rule when these do not form part of the work of each kindergarten. And mostly the verdict is "very popular."

With meetings sometimes "every week" or "every month," "four each year," "two each year," or "once a year;" attendance ranging from 50 to 130 or more for children in Sho Gakko, Jo Gakko, Chu Gakko grades.

These points of contact serve to keep the Christian atmosphere about these boys and girls

as they go on to higher grades and need Christian influence more than ever.

Mothers' Meetings.

These bring about surprisingly encouraging results.

One in Kyoto has an attendance of 70 at its monthly gatherings, and the conversions might inspire many a pastor to employ such methods for pastoral work.

Not only do these mothers become interested in the kindergartens and assist greatly in supplying new buildings, equipment and repairs, but from these meetings come recruits for the womens' societies of the Churches, and from many of them come those who become Christian women of beautiful faith.

Fathers' Meetings.

Are increasingly in evidence. Sometimes by the initiative of the teachers, but sometimes by the request of the fathers themselves.

The Kindergarteners.

And what of the women who do all this work, these foreigners and Japanese? Well, there is one thing, increasingly they are *trained* for the work, the different Missions increasingly sending out trained workers, and the Training Schools in this land supplying the Japanese kindergarteners. And they are women who desire to grow.

They have their Union, now in the 19th year, they have their annual Convention, and their annual Printed Report.

They have their Branches, each holding its annual convention of two, sometimes three days, and now these Branches are subdividing into smaller groups.

But all, Union, Branches and sub-branches, wide awake and eager for progress.

And the devotion, consecration, achievement and heroism of some of these women is a story in itself, a story of soul discipline," of "acquaintance with God."

THE JAPAN CHRISTIAN ENDEAVOR UNION FOR 1926.

Mrs. B. W. Pettee.

Rev. K. Ishizaka, for several years president of the Japan Christian Endeavor Union, was forced by ill health to resign at the close of 1925, and was succeeded by one of the vice presidents, Rev. K. Mori. In January 1926, Mr. Ishizaka became honorary president, which position he held till his death last October.

In January 1926, the officers met to discuss plans for the year, and agreed to emphasize two lines of work.

First—to increase the number of C. E. Societies, called in Japan Kirisuto Shinto Kyoreikai—(Working-Together Christian Society).

Second—to aid the different denominations to reorganize their young people's societies of various kinds and names so as to affiliate them with the Japan C. E. Union.

With this in mind, the Japan C. E. Union began immediately to collect statistics of the present day C. E. Societies in all the churches of the empire. During the year, several societies were organized, and in November, ten denominations reported 277 societies with a membership of 8345. In many churches of other denominations there are young people's societies but statistics are not available. There are some denominations which as yet have no such groups.

No special work has so far been asked from the Young People's Societies, but both the Congregational (Kumiai) and Presbyterian Headquarters have welcomed the proposal for definite responsibility being laid upon their young people.

Early in February 1926, the Congregational churches in the south-west district held a convention in Kyoto for the forty young people's societies in that region. Each society enthusiastically responded, and 170 delegates enjoyed a successful meeting. This was followed by another convention of the churches of the same denomination in the north-east district, which includes several prefectures north and east of Tokyo.

The following month, the Presbyterian Young People's Societies held a convention for their

Tokyo district at Shiloh Church, Yokohama, with 150 delegates in attendance. In October the Naniwa district of the same denomination had an equally successful convention in Kita Church, Osaka.

At the Presbyterian Headquarters, a new department has been opened for the express purpose of bringing their young people's societies into a closer co-operation with the Japan C. E. Union, while in the Congregational ranks, the department of Social Work in helping its young people to make their societies more like the Christian Endeavor, and to come into closer connection with the C. E. Union.

The Japan Methodist Church has for several years had a well established C. E. Society department, whose chairman is Rev. Y. Abe, one of the vice presidents of the Union. Their societies throughout the empire are organized into district unions which hold local conventions once a year, when the C. E. Union is always represented by special speakers. Several such conventions were held this year.

Two of these in Hokkaido and Korea deserve special mention. The Asahigawa one in September was interdenominational, and many delegates were sent by various churches, though the Methodists were in large majority. That same month saw a convention of the young people's societies of their churches in Korea and Manchuria held in Seoul, with an attendance of 70 delegates. The Japan C. E. Union was repre-

sented by one of its officers and also a special speaker.

Because of lack of men and money, the Japan C. E. Union has been unable to do much this present year for other churches than of these three denominations.

As a result of the year's systematic work, many groups of young people have become regular Christian Endeavor Societies and members of the C. E. Union. It is hoped in the coming year to have two or three big interdenominational conventions under the auspices of the Japan C. E. Union.

The Kyoreikai, the monthly organ of the Union, is sent regularly to sustaining members and friends as well as to all Young People's Societies. The C. E. Union continues to publish yearly "The Prayer Meeting Topics and Daily Readings," widely used not only by young people's societies but also by churches of various denominations.

The present officers are:

Rev. K. Mori, president; Rev. Y. Hirata, Rev. Y. Chiba, D.D., Rev. Y. Abe, vice presidents; Rev. T. Sawaya, general secretary Rev. C. B. Tenny, D.D., foreign treasurer; Mr. K. Hata, Japanese treasurer.

There are 25 councillors, chosen from various denominations, representing as many different districts in Japan proper, Korea and Manchuria. Five of these are foreign missionaries, the rest Japanese Christian ministers and laymen.

STATISTICS

Denomination	No. of Societies	Membership
Japan Methodist	212	5858
Congregational	26	780
Presbyterian	12	480
Baptist	7	395
Methodist Protestant	7	243
Christian Church	4	185
United Brethren	4	140
Friends' Mission	2	170
Christian Disciples	2	59
English Episcopal	1	45
	277	8355

At the close of 1925, the Congregational church reported 108 societies with a membership of 2305, in which were included C. E. Societies in schools or other organizations, not connected with any church.

CHAPTER XXI

RELIGIOUS CONTACTS WITH THE YOUTH OF JAPAN.

H. E. Coleman.

(a) In Sunday School.

One of the important conclusions of the modern study of youth is that, whether boys or girls, they need activity according to their God-given instincts and capacities. Such activity must, of course, be guided by some standard, for some instincts need to be developed as they are found while others need to be suppressed.

This principle of activity applies to the religious life and growth of the youth as well as to the physical, or any other side of his nature. One of the weaknesses of the church in the past has been that she has been slow to discover the proper activities that her young people need.

One of the important needs of the church today, therefore, is not more earnest young people, but pastors and older teachers who know how to lead boys and girls into the right kind of activities. One important principle to bear in mind just

here too, in order to develop the proper religious life, is that the youth is one organized whole, made up of the physical, social, aesthetic needs as well as the religious. The wholesome religious life depends upon the proper development of the other sides of his nature. To be religious he must be religious in all of his being, and therefore he must be led by practical example and practice to know what a religious athlete and a religious social person is.

The rapid development in recent years of the youth organizations in America and other countries is the result of the realization of this need. The rapid development likewise of the "Shonen Dan" and the "Seinen Dan" (Boys' and young Men's Clubs) in Japan under the direct encouragement of the Department of Education and that of Home Affairs is a recognition of the fact that activity in the practical affairs of life is an important phase of modern education.

From the standpoint of our desire to bring Christian ideals into the life of the Japanese people here is a wonderful opportunity for Christian leaders. Those who are able to contribute to the social, or physical, or aesthetic, or intellectual development of some boys' or young men's club will be unconsciously exerting a Christian influence, and will at the same time often have a chance to make a direct religious impression of contributing high religious ideals.

Many a person has found, after his conversion, an opportunity for activity and expression in the Christian Endeavor of other Church Society. He

has continued to receive religious instruction in the Sunday School and the Church while making connection with life through the other organizations.

Now, if we recognize the principle that life is a whole, we shall see that all that goes to train a youth in Christian character should be brought under one management and organization. The Sunday School Class is recognized by many experts as the best unit of organization, for here the teacher comes into direct, personal touch with each individual. A number of classes in turn make up the department which makes a convenient group for activities that are better with numbers, such as the social meetings and Christian Endeavor activities.

In the face of the general movement for organizing boys' clubs and young men's clubs, the church should see here an opportunity for making her religious contribution to the boys and girls within her reach. Moreover, it is becoming absolutely necessary for her to do so if she is to hold them within her ranks. I have heard of one school in Tokyo where some of the teachers meet their boys on Sunday morning and go off with them to spend the whole day in pleasurable and educational activities. The time has therefore come when the pastor and Sunday School teacher must recognize the fact that they cannot make the youth Christian simply by one hour's religious teaching on Sunday.

It was for the very purpose of bringing this principle of activity into the educational program

of the church that we made out our "Sunday School Shonen Dan" program. This is an adaptation of the Trail Rangers Program of Canada where it has been found to be very effective. The same program can be used with clubs for girls with very little changing, and the decision on the changes to be made makes a very good project for any club or class to work out with their teacher. This is not only a four-fold program but it is five-fold; with the addition of aesthetics on the same basis as the other programs. Here is a chance for Japan to make her contribution to boys' and girls' club work.

For the older young people the Daily Vacation Bible School or Vacation Church School makes an ideal activity program for the summer months. This is a practical program of activity suited to children during the summer months, and it is offered to them just at the time when they are free and looking for something to do. Besides, it is organized with religious activity as the center, and with the practice of religious habits every day for a month there is an opportunity to make such a deep religious impression and to make starts in religious habits that it is very difficult to do with only one hour per week on Sunday. Korea was quick to see this opportunity and for the past two years more than 2500 young people from the Christian schools have given from one to four weeks of the summer to this salvaging and character building work. China too has made marked progress while very small progress has been made in Japan. We

have issued a complete Hand Book of eighty pages, and have two texts of Bible stories for the conduct of these schools, so very good working material is ready at hand. Millions of children are available during the summer time, hence we appeal to the leaders of Christian schools, and to the thousands of Christian students in the colleges of Japan, to see in this plan the wonderful opportunity for religious and social service that it is.

WORK WITH YOUNG MEN

G. S. Phelps

(b) In Y.M.C.A. Work

The year 1926 opened in Japan with the arrest of thirty-eight students on the vague charge of "harbouring dangerous thoughts." Other stringent measures by the educational and police authorities have directed the anxious thought of parents and statesmen to the problem of youth. It is, therefore, gratifying to find evidences of vitality in the ministry of the Japanese Young Men's Christian Association.

In Japan there are twenty-six City Associations with 13,314 members, and eighty-three Student Associations with 5,588 members, making 109 in all, with 18,902 members. There were

6,479 enrolled in educational classes. Total attendance at Bible classes reached 62,064 and at religious meetings, 105,173. In student hostels 300 were accommodated and in City Association hostels 23,714 "lodgings" were furnished. In spite of the loss of two gymnasia by the Earthquake, last year there were 71,040 young men who participated in physical education activities. The property of the Associations totals ¥3,527,909, in value. The annual working budgets total ¥561,505., all raised in Japan. There are forty certified Japanese secretaries of the Movement and eleven American and Canadian "advisory" secretaries.

The program of the Movement has been enriched by encouraging developments in the Boys' Work and Student Departments. The experiment which has been tried at the Aoyama Boys' Hut has developed a group of one hundred Middle School boys and twenty working boys, that is a model for the country. They are from twelve to eighteen years of age, divided into twelve groups under four secretaries and twenty-six volunteer leaders. A conference of Christian teachers is held each year for the purpose of extending this service among the Middle Schools of the country.

The "youth movement," so far as the Christian students of Japan are concerned, is expressing itself in many constructive ways. One Medical School Y.M.C.A. conducts a free dispensary; several student associations have organized Sunday Schools for neighboring children;

the Tokyo Imperial University Association members have established a hospital and settlement in the great industrial center of Tokyo, the Honjo Ward, where young men are discarding opportunities for gaining wealth and fame in order to become friends of poverty and pain in that congested district. A recent gift of ¥100,000. by the Social Welfare Bureau of the Government to this settlement attests the merit of the service. This spirit moving among our students is driving them to face their responsibilities for their fellow students with far-reaching plans for extending their Christian ministry.

The increased fruitfulness of the work of the Nagoya, Dairen and Osaka Associations in their new buildings, and of the Japanese work in Keijo in its new dormitory, is one of the encouraging developments of the past year. Already those buildings are full beyond capacity with young men seeking the higher life. And the most gratifying characteristic of this service is the emphasis upon the religious life.

"Tozanso," the summer conference plant repaired and enlarged since the Earthquake, is a growing power in the development of Christian character. Last summer 155 college men held a memorable conference there, Boys' Work groups met there, other Christian organizations found hospitality there, and, not least in its ministry, scores of Christian families spent their summer vacations there during August, when a sort of

Chatauqua program was carried out with great success.

WORK WITH YOUNG WOMEN

Hazel P. Verry

(c) In Y.W.C.A. Work.

Representing the 6500 members of the Young Women's Christian Association, the beautiful Summer Conference grounds aa Gotemba at the foot of Mount Fuji this year witnessed the assembling of four different groups of young women. More than any other thing which came to pass during the year 1926, these four groups epitomize the progress of the movement.

There were two groups of students, the one representing girls in advanced, specialized schools, the other younger girls in Mission and Government Schools. The discussion of groups and the response to the general program showed that in school and college young women are awake to the problems and opportunities with which they are faced today, and that a consciousness of the need of group thinking and group action has been aroused. The Student Y.W.C.A. is coming to be more and more a channel through which this group consciousness finds expression.

The City Associations were represented by two groups, one that of the general membership, and the other, business girls. The latter group showed especially earnestness and ability to think through the issues which are involved in the life of a young business woman in Japan today. Out of the fellowship of those hours together there came something which has bound together the business girls Clubs in five of the large cities of Japan.

It is a very fitting thing that the Y.W.C.A. Conferences are held in a place where as a crown to other natural beauty, Mount Fuji is to be seen. The hearts of all who go are lifted up and the consciousness of the Presence of God as a very real thing is carried back to the cities and colleges where the Y.W.C.A. is an instrument in making the Christian religion a factor in every day life.

National Committee consists of representative women residing for the most part in the Capital City, though there are several non-resident members from other parts of Japan. They have valiantly taken upon themselves the heavy responsibility of the National Movement. Quite forgetful of self, these women, all Japanese with the exception of a very few, have given much time and thought to the development of this work for young women. Sub-committees have strengthened the National organization, and have been a means of expression of valuable opinions.

With the shouldering of responsibility by committee women there has come a keener reali-

zation of the need of trained employed leadership. A special committee gave a considerable amount of time in the spring to the consideration of qualifications and means of recruiting Japanese leaders, and the autumn months have seen the working out in good form of a system of training which will fit the new secretary for the task awaiting her.

The five city Associations, Tokyo, Yokohama, Osaka, Kyoto and Kobe have gone steadily forward. In the Tokyo Association a specialist in work with younger girls has been added to the staff. In the Kobe Association a spiritual emphasis has been noted especially in the work with business girls clubs. In all the City Associations, Summer Camps have been opened along the seashore or in the mountains, and many business girls have had the refreshment and inspiration of life out of doors. In all of these camps has the opportunity been laid hold of, of bringing a consciousness of life's deeper meanings so obscured by the stress and strain of life in large cities.

"For with Thee is the Fountain of Life; and in Thy light shall we see light;" is the motto of the Young Women's Christian Association in Japan adopted at the first National Convention held at Gotemba in 1925. It is with this light held high that the Y.W.C.A. has gone forward in the past year.

PART VII

REPORTS OF ORGANIZATIONS

CHAPTER XXII

THE LAST YEAR'S ACHIEVEMENTS OF THE NATIONAL CHRISTIAN COUNCIL

K. Miyazaki

During the year 1926, the National Council of Japan concentrated its efforts chiefly on the following lines of work.

I. The Bill of Religions. Sometime in May, 1926, the Council had a Round Table Conference on the Bill of Religions at which Mr. Shimamura, head of the Religious Bureau, was invited to explain the bill to us although it had not yet been made public. A few days later, Bishop Uzaki, Chairman of the Executive Committee at that time, was appointed by the Government a member of the Study Committee of the Religious Institutions in his personal capacity. Informal conferences were held several times in order to exchange views and opinions on the bill, but no definite action was taken by the Council till the Annual Meeting on October 13, 1926 when a resolution regarding this proposed religions bill was passed.

At this time a Special Committee of ten was created to study the bill. Rev. S. Tsuru, Dean of the Theological Seminary, Meiji Gakuin, was elected chairman of the Committee. This Special Committee worked very hard and later presented a revision of the bill which was approved by the Executive Committee at its regular meeting. The Council's attitude toward the bill is not to approve it as it stands, but to amend it in accordance with the principles of religious liberty guaranteed by the Constitution, and permitting autonomous government to the churches. A pamphlet which explains the views of the Council was published and distributed among all the Christian communities in Japan, and to all the members of the Diet. There is no doubt that members of both Houses are well informed as to these representative views of Christians on the bill.

II. The Nation-wide Evangelistic Campaign. The campaign inaugurated in 1924 still continued. A special new method was adopted last year in Yokohama and is on trial. The local Christian Community is given more autonomy on account of which the Campaign may be carried on much more to their satisfaction. A subsidy from the Council is handed over to the local Committee on condition that an equal amount be raised by the local Committee. It is working in such way as to give much satisfaction. The results of the Campaign in Yokohama were very encouraging especially in uniting the Christian forces for common warfare in the work against evil. The

same method was adopted in the cities of Nagoya, Shizuoka, and Sapporo. There were also smaller cities and towns where the campaign was carried on during last year, such as Nagano, Matsumoto and other cities in Nagano Prefecture, Wakuya and Shiraishi in Miyagi Prefecture, Koga in Ibaraki, and Kagoshima.

In connection with this evangelistic campaign, Dr. E. A. Sturge of San Francisco, who came to Japan by invitation of personal friends residing on both sides of the Pacific Ocean, contributed largely and very effectively. Accompanied by the writer, he travelled up and down the length and breadth of this Island Empire, visiting Chosen, Manchuria and a part of China, stopping over a day or two in the larger cities, and strategically important places in order to preach the gospel of peace and glad tidings. He spent more than two months and delivered over one hundred sermons and speeches.

III. The Jerusalem Conference. A Conference will be held at Jerusalem in the Spring of 1928. The National Christian Council is entitled to send eight delegates representing both the indigenous churches and the missions in Japan, with the exception of Korea which is separately represented. Preparatory surveys in various lines of Christian activity have been started by the Council, and for this purpose three secretaries, Revs. K. Matsuno, M. Kobayashi and K. Takenaka, have agreed to give at least half of their time, while Mr. Takenaka will devote full time after April 1st. However, it may be said that

these arrangements are only tentative, and that more and different work may be necessary to satisfy the requirements of the Committee at Headquarters in New York.

The names of the delegates are as follows (in alphabetical order): Dr. William Axling, Dr. C J. L. Bates, Mrs. O. Kugushiro, Mr. H. Nagao, Mr. D. Tagawa, Rev. S. Tada and Bishop K. Uzaki. Some of these have reserved definite acceptance until they secure permission from the respective authorities concerned. Rev. H. Hatanaka who was elected as one of the delegates has declined. The vacancy thus left will be filled by some one else when the Executive Committee of the Council meets in March.

IV. The Emancipation Movement. The licensed system of prostitution in Japan has been criticized not only by Christians but by social reformers also for many years past. The Social Department of the Council recently passed a resolution pledging the Council to work for the abolition of this social evil in the near future. This was made known to all the denominations and to other Christian bodies affiliated with the Council in the early Spring of 1926. A Conference of the prefectual chiefs of police was called by the Minister of Home Affairs in the latter part of May to discuss the matter of licensed prostitution. Mr. Matsumura, head of the Police Bureau in the Home Department opened the Conference by saying that there can be no other way to reform the system but to abolish it. The result was the giving of more protection to

enslaved girls than before, and applying the regulations of brothels more strictly.

In June, 1926, a social crusade was started in Nagasaki city under the leadership of a Presbyterian minister. An escaped prostitute had come to this minister in Nagasaki and asked his help as she wished to leave her immoral life. He bravely responded to her claim and secured the co-operation of the Chief of Police of the Prefecture who thereupon gave orders to the district chief of police much to their surprise to protect the girl. Before this case was tried, girls who ran away from brothels had been, without exception, forced back to continue the ill-famed business. But this time the result was entirely different. Not only she was set free but 27 more girls were given freedom to go back to their own home regardless of the debts for which they had been forced to continue this bad business. The dawn of a new emancipation movement was witnessed. This example was followed by many prefectural heads resulting even in a panic among the brothel keepers of Japan who called a special conference in Tokyo to discuss plans to offset the movement and protect their own interests. Contrary to their expectations, the movement against this inhuman traffic grew and attempts to suppress the traffic became more effective than ever before.

The Social Department 'of the Council with the other social reform organizations, succeeded in inducing certain Christian members of the House of Representatives to introduce into the

Present Session of the Diet a bill against the present licensed system of prostitution.

V. Raising Funds for Various Causes. One of the Council's most important and difficult tasks is the raising of the funds needed for various causes. The Council pledged fifty thousand yen for the New Kyobun Kwan Building and although no campaign was started last year, yet this sum must be raised as soon as possible. In this connection, we must note that the royalties on the Sambika, (Japanese hymn-book) for a year have been given to the Council to be used for the aforesaid building fund.

An Association for Promoting Finances was organized in the fall of 1926 by a group of leading Christian laymen who have interested themselves greatly in this work. Mr. H. Nagao as chairman and Mr. J. Segawa as treasurer of the Association inaugurated the campaign and the results so far as contributions are concerned are encouraging. This Association is raising needed funds for current expenses as well as the Evangelistic Campaign. The Association will continue its efforts to help the Council until the latter becomes a strong self-supporting organization, and one which really represents the indigenous Christian forces as the name, the National Christian Council of Japan, indicates. When the Council becomes strong enough financially and in personnel it might well take over certain non-denominational activities such as rest homes for Christian workers and nurses, tubercular sanitaria, Union S. S. work, etc.

CHAPTER XXIII

THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Rev. Harvey Brokaw, D.D.

The reorganization of the Federation is now practically completed. All the functions, which can well be turned over for the present, have been turned over to the National Christian Council. Henceforth, unless some unexpected change occurs in the situation, the Federation functions largely as a medium of expression for the missionary organizations, as a medium for some cooperative work in publications, and as the agency to arrange the annual inspirational and consultative conferences. That it ought to function still along these lines is the decision of the majority, and seems the wise course to pursue.

At the Annual Meeting in August, 1926, one more change was proposed in the Constitution. The voting on the change by the constituent bodies indicates that it will be ratified. In addition, the By-Laws were almost completely revised, as the Annual Meeting had authority to do. The revised Constitution and By-Laws, as ordered by the Executive Committee, appears in this edition of the Christian Movement.

The Standing Committee on Newspaper Evangelism was dropped, a national Newspaper and Correspondence Evangelism Association being organized later, connected with the Federation and Council only by representatives appointed on the Association.

Steps were taken to put both the Christian Movement and the Japan Christian Quarterly on a better financial basis. By an arrangement with the Christian Literature Society in the case of the Japan Christian Quarterly, this economical and mutually advantageous basis was found. The Executive Committee is attempting a similar arrangement in the case of the Christian Movement, which it is hoped will succeed.

Owing to the earthquake losses, the finances of the Federation were in an unsatisfactory condition, and the Annual Meeting ordered the Executive to study and attempt to solve this problem. Progress has been made at two meetings of the Executive, and it is expected that a definite solution will be presented to the 1927 Annual Meeting, which will bring about solvency and a permanent financial basis in the course of a year or two.

A Special appeal for the War Waifs left stranded in Harbin was responded to, with the result that approximately 200 packages of clothing were sent and about ¥3000 in money. A similar effort is being repeated during the winter of 1926-27.

Although responsibility is not yet defined, the Federation responded to an appeal by the frater-

nal delegate from the Federal Council of Christian Missions in Korea for assistance in work among the Koreans in Japan. A special committee has collected about ¥1000 for this work, and is giving informal counsel and assistance.

The 1926 Annual Meeting was noteworthy for its devotional services and for its conferences. The Rev. Chas. B. Tenny, D.D., of the Baptist Mission, conducted the devotionals, and lifted all to high ground with the subjects:

"A Partially Realized Brotherhood;"

"A Partially United Program;"

"A Partially Developed Discipleship."

The Rev. Herbert Manchester, D.D., pastor of the Yokohama Union Church, conducted inspirational services, likewise most helpful, with the subjects:

"Bringing in the Sheaves;"

"The Angel of the Perfecting Touch;"

"The Half Has Never Been Told."

The general theme of the conferences was "The Unfinished Task." The tremendousness of the unfinished tasks was made clear and vivid, and the consensus of opinion as the result of the papers and discussions is that the missionary still has a large and necessary place in these tasks.

The particular themes, with the names of the speakers follow:

"Foreign Missionary in Rural Work," by Rev. J. G. Dunlop, D.D.

"The Foreign Missionary in Industrial Work," by Miss Isabel McCausland.

"The Foreign Missionary Enlisting Workers," by Rev. R. S. Spencer.

"Facing the Unfinished Task," by Bishop Herbert Welch.

The annual sermon by the Chairman, Rev. A. J. Stirewalt, D.D., with the theme, "The Place of the Word in the Unfinished Tasks," and the address at the vesper service by Rev. V. Duncan McLeod, D.D., member of the Federation from Formosa, with the theme, "The Need of the Hour," were both of exceptionally high merit and seriousness.

A solemn Memorial Service was held during Annual Meeting for those who had passed away in 1925, conducted by the Rev. A. Oltmans, D.D. The names of twenty former missionaries were read and reverently remembered at this service.

An always pleasant feature of the Annual Meeting is the welcome of fraternal delegates, with their responses. The Rev. H. A. Rhodes, D.D., was present from Korea, and Bishop Uzaki and Rev. M. Kobayashi from the National Christian Council of Japan.

The Nominations Committee presented its report. With one amendment it was adopted. With the names of the members of the Executive

Committee of the 1927 class, and of committees carrying on, the report follows:

Officers:

Chairman .....Miss Jane N. Scott.
Vice-Chairman .....Christopher Noss.
Secretary .....Harvey Brokaw.
Treasurer .....C. P. Garman.

Other Members of the Executive Committee:

Term Ending in 1927: Miss O. I. Hodges,
H. K. Miller.
Term Ending in 1928: H. B. Benninghoff,
J. C. Mann,
G. M. Rowland.

Trustees Japanese Language School:

Term Ending in 1927: Wm. Axling,
H. W. Myers.
Term Ending in 1928: L. J. Shafer,
D. R. McKenzie.
Term Ending in 1929: R. D. McCoy,
J. P. Nielson.

Publications Committee:

Term Ending in 1927: A. Oltmans,
(Editor Christian Movement)
Miss B. E. Gillilan,
F. Parott.
Term Ending in 1928: Miss Bertha Clawson,
Guy C. Converse,
S. H. Wainright.
Term Ending in 1929: E. T. Iglehart,
(Chairman of the Committee)

Miss K. Shepherd,
W. H. Murray Walton,
(Editor Japan Christian Quarterly)

Representatives on the Christian Literature Society:

Term Ending in 1927: Miss Jane N. Scott,
A. D. Berry,
W. F. Hereford,
E. T. Iglehart.

Term Ending in 1928: A. D. Blake,
Miss A. M. Henty,
G. M. Rowland,
A. J. Stirewalt.

Term Ending in 1929: Miss Evelyn Camp,
Christopher Noss,
H. V. S. Peeke,
S. H. Wainright.

Fraternal Delegate to Korea:

A. J. Stirewalt.

Fraternal Delegate to the National Christian Council:

Miss J. N. Scott.

Necrologist:

D. S. Spencer.

On Board American School:

Mrs. R. D. McCoy.

On Advisory Board Canadian Academy:

Mrs. S. F. Moran.

BY-LAWS

1. All meetings of the Federation shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writting.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

4. Previous to the Annual Meeting, the Executive Commitee shall appoint a Minute Secretary to take the Minutes, a Business Committee of two to facilitate business procedure, and a Nominating Committee of nine to nominate the officers, members of Standing Committees, representatives and delegates to be elected by the Federation at that Meeting.

5. Standing Committees shall be constituted as below, and may include members of constituent Missions other than the official representatives in the Federation. Vacancies occuring ad interim shall be filled by the Executive Committee on nomination by the Committee concerned. The co-opting of additional members on any of the Committees shall be subject to the approval of the Executive. Typewritten reports shall be placed in the hands of the Secretary at least one month previous to the Annual Meeting.

(a) **Executive Committee:** The Executive Committee shall be composed of the officers of the Federation and five other persons. The five shall be elected to serve two years, their terms of service being so arranged that two shall retire one year, and three the next. The Executive Committee shall be chosen with special reference to convenience of meeting ad interim. The Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of the Executive Committee shall be (1) To transact the ordinary and ad interim business of the Federation; (2) To carry out such measures as may be referred to it by the Federation; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit a report of its transactions to that body.

(b) **Committee on Publications:** There shall be a Committee on Publications composed of nine persons, of whom three shall retire annually, and of whom the Chairman and the Editors of The Japan Christian Movement and The Japan Christian Quarterly, shall be designated by the Federation.

It shall be the duty of this committee to be responsible for the production of The Christian Movement and The Japan Chris-

tian Quarterly, on the understanding that any fundamental changes in policy or cost shall be referred to the Federation for sanction.

(c) **Committee on Necrology:** This Committee shall be composed of one person, elected annually, who shall act as necrologist, prepare suitable memorable notices and conduct a memorial service at the Annual Meeting of the Federation.

6. **Representatives and Delegates:** Upon nomination by the Nominations Committees, the following representatives and delegates shall be appointed:

(a) **On the Board of Trustees (directors) of the Christian Literature Society,** twelve persons elected to serve three years, their terms of service being so arranged that four shall retire each year.

(b) **On the Board of Directors of the Japanese Language School,** six persons elected to serve three years, their terms of service being so arranged that two shall retire each year.

(c) **On the Board of Trustees of the American School in Japan:** One person to be elected annually.

(d) **On the Advisory Board of the Canadian Academy:** One person to be elected annually.

(c) **Fraternal Delegate to Korea:** The retiring Chairman of the Federation shall be the fraternal delegate to the Federal Council of Missions in Korea. In case the Chairman can not attend, some other member of the Annual Meeting shall be appointed by the Executive Committee.

(f) **Fraternal Delegate to the National Christian Council:** The newly-elected Chairman of the Federation shall be fraternal delegate to the National Christian Council.

7. A call for a special meeting of the Federation shall be issued at least one month in advance of the meeting, and except by unanimous consent of those present the business shall be limited to that stated in the call.

8. The Secretary shall furnish each member of the Federation with a copy of the proceedings of each meeting of the Federation.

9. The By-Laws may be amended by a two-thirds vote of the members present at any regular meeting.

CHAPTER XXIV

THE AMERICAN BIBLE SOCIETY

K. E. Aurell

The story of the work of the American Bible Society for 1926 is interesting because of two things: One outstanding feature was the celebration of its Jubilee. The other, that the circulation of the year was another record breaking achievement. These two things entailed tremendous heavy work on the part of every member of the Japan Agency. Considerable illness made it still more strenuous. Yet, although the worker's spirit as well as body trembled at times, every man bravely forged on in the God-given task "strengthened as the hand of the Lord our God was upon us" and the agency closed the year in triumph.

In celebrating the Jubilee two things were done. First: All Scriptures in Japanese which we hoped to circulate during the year were bound in especially good and nice covers in honor of the occasion. Secondly: Celebration meetings were held in Tokyo. It was difficult to time the meetings so as not to conflict with conferences and meetings of other Christian bodies. The official celebration at the Okuma Hall, October 15th, for

which special invitations had been issued, proved a good success. The American Ambassador and the Mayor of Yokohama, the chief speakers, imparted enthusiasm which rose high as ten shorter speeches followed in rapid succession by representatives of different groups of the Christian movement and one prominent newspaper man. In a separate room at the entrance of the building an exhibition was on view of a goodly quantity of old Scriptures, charts, scrolls and pictures which graphically showed the progress and success of Bible work in Japan during the fifty years of organized activity.

Three days later a mass-meeting was conducted at the Aoyama Hall which was addressed by the well-known social worker, Rev. Kagawa, and Dr. Chiba of the Baptist Seminary. Part of a film on the Life of Christ very impressively concluded the program. The 1400 people who attended entered into the occasion with the profoundest interest and carried away 1700 Jubilee Testaments.

The original plan of holding Jubilee meetings in many other centers of our territory was given up in favor of making Bible Sunday, December 5th, Jubilee Sunday. A large quantity of printed matter and circulars were mailed out to more than 900 churches, chapels and schools, and special rates were made on our missionary editions of Scriptures. This arrangement it is believed was far better than the original plan, for by it we obtained the hearty co-operation of the Christian leaders in every nook and corner of our

territory, and they brought the sublimity of the Bible and the magnitude of the love and redemption of the Lord Jesus Christ for mankind, anew to the attention of exceeding widely representative people of the nation.

From the middle of November till the end of December there was a veritable "run" on the Bible House at Tokyo for the attractive Jubilee Testament. Our binder fell behind in his part of keeping the stock up and could not catch up even by keeping the bindery running day and night. In fact some orders had to be carried over into the 1927 circulation. Thus during the last month and a half of the year we had the great pleasure of rushing out the phenomenal number of 57,839 Testaments, the literature of power second to no other! Thank God!

Together with what the Jubilee activities produced and the good results of the ordinary work carried on by our colporteurs in the field the total circulation for 1926 was 938,809 volumes. That is about 50,000 more than the record breaking circulation of the previous year, and is a gratifying start on the second cycle of fifty year's Bible work.

Since the Japan Agency was founded in January 1876, when the first regularly appointed secretary, Dr. Luther Gulick, took charge, the first fifty years were ended with the close of 1925. Summarized by decades the circulation of Scrip-

tures for the fifty years of the American Bible Society is as follows:

1st	Decade	333,170	volumes
2nd	"	531,855	"
3rd	"	784,486	"
4th	"	2,157,428	"
5th	"	2,988,187	"
	TOTAL	6,795,125	"

From the first annual report of the agency, however, a circulation of many thousand volumes was carried on by the Society before the Agency was organized. Adding them to the above total the grand total comes to 6,897,821 volumes which the Home office reports. This total should be accepted as quite correct.

"And He (Jesus) said, So is the Kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." "The Word of the Lord is not bound." As long as we faithfully carry out the great commission of giving Japan the Message of God we shall have no cause for regret, no reason for failure. All glory to God!

CHAPTER XXV

BRITISH & FOREIGN BIBLE SOCIETY
NATIONAL BIBLE SOCIETY OF SCOTLAND

F. Parrott

During the year ending December 31st, 1926, our total circulation by sales has not exceeded that of 1925. It is, however, with gratitude to God that we record the privilege of having been permitted to circulate more whole Bibles and whole New Testaments than in the previous year. Undoubtedly if we had been able to obtain more workers, last year's total circulation would have been exceeded. Our circulation tables show that 7,782 copies of whole Bibles, 62,683 New Testaments, and 173,916 Portions, a total of 244,381 volumes, were circulated. A total of 244,381 copies of the whole or some part of the Bible were bought by people who do not casually spend money for literature of an alien religion.

The publication this year of a New Testament with revised references will, we are sure, be helpful to very many Bible students. Four years were occupied in the compilation of these references. Readers who discover any inaccuracies, and write to us of them will be helping to

ensure that accuracy which only those who have undertaken such a work realize the difficulty of establishing and preserving.

A New Testament in our largest type, published this year, for pulpit or lectern use, now has a division across the page facilitating accuracy and ease in public reading. This is much appreciated. We constantly endeavour to improve our printing and binding but the loss, due to the destruction by fire and earthquake, of the Fukuin Press is yet a great handicap.

During 1926 we have persevered with colportage in country towns, villages, and hamlets. In the interior of Kyushu, Shikoku, and in San-In-Do it is not possible to obtain large sales. Seven Colporteurs sold over ten thousand copies each. The largest number sold by one man was 17,751 in 263 working days. This represents an average of 64 copies daily. The general reader may not be particularly thrilled by such figures, but they represent loving, loyal and consecrated service.

The outstanding feature in colportage this year has been a tour in Taiwan. Thirteen towns and outlying districts were visited during the seventy days that Mr. Maruyama and Mr. Higashi worked there and 7,128 copies were sold. Japanese Christians were met in many out-of-the-way places, and many kindnesses were shown by them to the Colporteurs. Christians seem to be more fearless when removed from their old home surroundings. Banks and business houses, schools, and factories were visited. There seems to be a keen demand for Japanese books on the

part of the students of Taiwan; consequently many copies were sold in the schools. Mr. Maruyama and his helper were able to carry on sales every day. This is an exceptional experience owing to the heavy rainfall in the island. They travelled from Keelung in the north to Heito in the south of the island. Visits of this kind have been made from Kobe before, but the number of sales has never been so large.

During the year we have endeavoured to interest the members of churches in the circulation of the Scriptures; as it is possible today for the circulation in town to be cared for by Christians. We greatly desire that the churches should assume this responsibility. This has met with some success. Country districts are more discouraging in returns, and are harder in every way to work, as well as being much more expensive. This work we are prepared to continue to undertake.

In the early part of the year Mr. Hattori visited one town, and found there an ex-Colporteur who today is the Minister of a flourishing congregation. It is needless to say that the gladness of meeting was mutual. That church is trying to send to us for training one of its young men. We always part with our workers with a degree of sorrow; but if they can raise up congregations who can contribute men for colportage, we can indeed thank God and take courage in the knowledge that God, Who so manifestly has blessed colportage in past years will not let it suffer for lack of men.

OBITUARIES

MRS. LEONORA BARR ALBRECHT

Mrs. Leonora (Barr) Albrecht was born in Tidioute, Penn., Dec. 5, 1856, studied in Oberlin, was married to Rev. George E. Albrecht Sept. 20, 1882, and after five years of service in work for the Germans in America they arrived in Japan in July, 1887. They lived for a time in Niigata, and for three years were stationed in Maebashi, but most of their missionary life was spent in Kyoto, where Dr. Albrecht became Dean of the Theological Department of the Doshisha. Because of ill health she left Japan in August, 1901. Her husband followed her a little later and became pastor of a church in Minneapolis, where he died in October, 1906. Afterwards she made her home with her sons in Southern California, where she died Dec. 5, 1926. She was a devoted wife and mother and eminent for her hospitable home.

MRS. CYNTHIA HAWKS PHELPS BACHELDER

Mrs. Cynthia Hawks Phelps Bachelder was born December 24, 1843, arrived in Japan in 1904, and died February 6, 1926.

She was the mother of Mr. G. S. Phelps, of the Y.M.C.A.

MISS EMILY BISHOP BOULTON

Miss Emily Bishop Boulton, born in England on June 2, 1855, travelled out to Japan with Bishop Poole, the first English Bishop in the country, and Mrs. Poole, arriving in Osaka in December, 1883. She at once joined Miss Oxlad in the Eisei (Eternal Life) school, nucleus of the Bishop Poole Girls' School, in which also she worked for some years after its opening in 1890.

She was always at home with the Japanese, among whom she had close friends, and the colloquial seemed almost as natural to her as English.

For two short periods she took charge of the C. M. S. Bible Women's Training Home, but most of her long time of service in Japan was spent in Evangelistic work in Osaka, chiefly in connection with the "Church of the Saviour." Those who knew her best know most of the self-effacement, the earnestness, patience and sacrifice that marked her work for the Saviour she loved, and the numbers are great of those who looked upon her as spiritual mother and to whom she was always the sympathetic friend.

Her own desire was to work in Japan to the end, but failing health necessitated a return to England in 1920, and there she had a real home with Mrs. Gurney, a former missionary friend in Japan, at Monkton Combe, where her Home-call came on Dec. 17, 1926, and where she was buried.

THE REV. CHAUNCEY MARVIN CADY

Chauncey Marvin Cady was born in Pike Co., Illinois, March 6, 1854, graduated from college and from theological seminary at Oberlin, and was one of the Oberlin Band who went to Shanse, China, in 1882. But two years later he was transferred to Japan and became teacher of English in the Doshisha, where he continued till 1892. Later he spent a number of years teaching English in the Third High School of Kyoto, but finally left the country in 1911. He died November 5, 1925. He was the first to make a business of teaching spoken English in the Doshisha, gave himself to that work with very great energy and was eminently successful in it. He was also much interested in helping the young men to see how largely English Literature is pervaded with the thoughts of the Bible, and prepared and published a book for that purpose. He also established what he called the Orphan Industrial Press, employing young men from the Okayama Orphanage and publishing a number of little books in English.

MISS DOROTHY CASE

Dorothy Case was born at Norwich, England, in 1887. She came to Japan in the spring of 1915, and worked at the S.P.G. Girls' High School, in Kobe, except for one furlough, until the summer of 1926. During that time the number of pupils increased greatly, additional buildings

were added to the school, and a site for a new school was purchased. Miss Case interested herself in all these activities, besides teaching a good deal of English in the school; but above all this, she taught both Old Testament and New Testament lessons in school and held many special classes for inquirers and catechumens. And, when any girls were brought to baptism, through her teaching, she watched over their Christian life, being constant in prayer and care for them.

She left Kobe on June 30, 1926 for a well-deserved furlough, and was surrounded by girls and friends who saw her off at the station. She spent a few days with a friend in Victoria, and was looking forward to returning to Japan a year later; but on her way through Canada, she became ill, and after one day's illness in the train, she died on the night of July 21. Her body was cremated, and the ashes sent to England, where, after a service at the Mission chapel, they were interred in Marylebone Cemetery, London.

Miss Case has many god-children and friends in Japan, who are very thankful for her example and the inspiration of her character, especially in loyalty and self-sacrificing devotion to the work which God gave her to do. She loved the school, and did not like leaving the girls, even for a year, and was much looking forward to coming back to them again after her year's furlough. But God has called her away to do a yet nobler and higher work for Him, for we believe that she is still sustaining us by constant love and intercession for us.

THE REV. IRVIN HENRY CORRELL, D.D.

The Rev. Irvin Henry Correll was born at Stone Church, Northampton Co., Pa., October 30, 1851. He united in marriage with Miss Jennie Long, February 13, 1873, and with his wife reached Japan June 30th of the same year, under appointment of the Board of Missions of the Methodist Episcopal Church. His residence was in Yokohama during all the early years of his service, and valuable indeed was his contribution to foundation laying when patience, tact and moral courage were essential to success. Later he resided at Aoyama Gakuin, Tokyo, and also at Nagasaki.

When in America, Sept. 19, 1899, he transferred his mission and church relations to the Protestant Episcopal Church, and returned to Japan to serve under that board of missions, until his sudden translation when returning with Mrs. Correll to Japan, on board the S.S. President Monroe, June 26, 1926. His burial was in mid-ocean.

Dr. Correll from the first showed that passion for evangelistic work which glowed in the heart of Wesley, the founder of Methodism, and this passion controlled him in all his work. With an unusual language gift, he became a most acceptable speaker on all occasions.

Under his second mission relations, he served at Nara and at Tsu, and finally located in Tokyo to develop the Church Publishing Society, where again he showed marked ability to bring things

to pass. With fine courage he succeeded in re-establishing the work of his Publishing Society after it had been wiped out by the earthquake and fire of September, 1923. His translation came on his return from attendance as a member from Japan upon the triennial Convention of his Church in the United States.

MISS EMMA E. DICKINSON

Miss Emma E. Dickinson was born in Fairport, N.Y., November 29, 1844, and departed this life at Pasadena, California, on November 6, 1926. She was a graduate of Mt. Holyoke. While traveling in Palestine, in 1896, with a college friend, Miss Elizabeth Dowd, the latter suddenly died at Jerusalem. Miss Georgiana Baucus then and there met Miss Dickinson, the two became friends, and thereafter never were separated, except for one night, until the translation of Miss Baucus, at Miss Dickinson's home, 770 Arden Road, Pasadena, April 8, 1926. Coming to Japan in 1897, Miss Baucus then returning from furlough, these two self-supporting missionaries under the Methodist Episcopal Church, gave their whole time and strength to the publication of Gospel truth until the terrible earthquake of Sept. 1, 1923 destroyed their home and place of business in Christian literature. For four hours Miss Dickinson was buried under the ruins of their home, but when rescued came out calm and bright, having spent the time, as she said,

communing with her Lord. Home and workshop destroyed, they first removed to Manila, and then to California, where they carried on good work until a call heavenward came.

Miss Dickinson was connected with the Presbyterian Church, and her burial took place at her home Church at Fairport, New York, to await the resurrection morn.

"And I heard a voice from heaven saying unto me, "Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

REV. CHARLES S. EBY, D.D.

The Methodist Church of Canada sent its first missionaries, George Cochran and Davison Macdonald, to Japan in 1873. Three years later, in 1876, it sent two more, George M. Meacham and Charles E. Eby.

Already speaking three languages—English, German and French,—Mr. Eby rapidly acquired a workable use of the Japanese, and became a very effective speaker in that language.

During his nearly twenty years in Japan he did a very considerable work, as the following enumeration of his chief activities during that period will show:

1. From 1877 to 1880 he laid the foundations of Christian work in the city of Kofu and the surrounding territory of Yamanashi Ken.

2. In 1883 he delivered in Tokyo a course of lectures on "The Rational Basis of Christianity," which attracted wide-spread attention among the intellectual people of the Empire, and which led to his being invited to lecture in many parts of the country.

3. In 1887 he organized what was known as "The Self-Supporting Mission Band," the members of which taught English largely in government schools and colleges, and in their spare time assisted in the regular mission work. During the few years of its existence about a dozen workers came out under its auspices, and several of these later joined the Mission.

4. About 1890 he established the Central Tabernacle in Hongo, at the gate of the Imperial University, to carry on the work begun by his lectures in 1883 of influencing the intellectual life of Japan at its principal source.

Dr. Eby—his Alma Mater had conferred upon him the degree of D.D.—was an ardent advocate of Church Union on the Mission field, and of the establishment of a Christian University in Japan. He had a keen appreciation of the opportunities for Christianizing the nation, and the need for speedy action; but his plans were too ambitious for either his Mission or the supporting Church at home, and the result was that Japan lost twenty years or more of the services of one of the most scholarly and effective missionaries that the West has ever sent to the East.

Dr. Eby was born in Goderich, Ontario, in 1845, was converted in 1856, supplied under a District Chairman in 1865, and the same year entered Victoria College. In 1868-70 he studied in Germany and other European countries, graduated from Victoria in 1871, and was ordained by the Rev. Morley Punshon. His first labor thereafter was in the German work, in Canada, 1871-6, when he came to Japan.

Dr. Eby retained his intellectual acumen and his evangelistic fervour until the last, passing to his rest at Saskatoon, in Western Canada about January, 1926.

THOMAS ESTILL

Commissioner Thomas Estill was the Territorial Commander of the forces of the Salvation Army in Japan, during 1907 and 1908, and was promoted to Glory from New York on the 19th of October, 1926.

MISS MARY E. GOULDY

Miss Mary E. Gouldy was born at McLean, New York, February 6, 1843, studied at Mt. Holyoke, and arrived in Japan in December, 1873, being one of the early unmarried women to come to Japan under the America Board. She worked in Osaka for a little more than eleven years, and left Japan in April, 1885, dying in May, 1925.

THE REV. WILLIAM HUGH MUNDY HANCOCK

There was called to his rest on November 17, 1926, the Rev. W. H. M. Hancock, who died at 43, Southwood Avenue, Southbourne-on-Sea, after a long illness contracted while serving as Chaplain to the Forces in France and Italy in 1917. After taking his degree at Christ's, Cambridge, he went to Wycliffe Hall, Oxford, and was given a title at Holy Trinity, Bournemouth. Eventually he held various livings, including St. Paul's Bournemouth, and Leadenham, Lincs., and served for a short time at the C.M.S. Mission at Osaka, Japan in 1913. Persistent ill-health compelled him to retire from work, though for a short time he became Vicar of Shalden, near Alton, but this he had to resign in November, 1925. He was the third son of Canon Hancock, late Vicar of Knaresborough, and now living at Winchester. He married Cicely Catherine, daughter of the late Rev. Nevile and Lady Lilias Sherbrooke, in 1907. Mr. Hancock was a most lovable man, whose devotion and earnest, eager spirit drew out the affection of those around him. In the years after his bereavement and during his illness he manifested steadfast faith and courage. His beautiful life will live on in the hearts of his friends, who will ever remember him with deep affection.

MRS. GEORGE W. HILL

In the Japan Baptist Mission there is a blank that has never been filled since the Hills left us, in

1914. For a time their old associates cherished a hope that health conditions would permit them to return. That hope was not realized and never will be, for on November 11, 1925, death hovered over their home in California, and passing by Mr. Hill, whose health had caused their return to America, took away Mrs. Hill, his beloved companion and faithful fellow-worker.

Mrs. Hill was born in San Francisco in 1864 and was married in 1888 to Mr. Hill. For a time they worked in the First Baptist Church of Oakland, California, but in 1893 they took up missionary service in West China. There, amid the most trying conditions, they served for a short time, but were finally driven out by the Boxers. Shortly afterwards they were transferred to Japan, where they labored for twenty years. Mrs. Hill will long be remembered by a wide circle of friends. We remember Mrs. Hill as the woman who shed continual radiance over her home and made it one of the most attractive places in the world for her family and her friends. In those days the young folk of the country liked to spend the time in the homes of the missionaries if they received a welcome there. And they got more than a welcome from Mrs. Hill. She had the womanly knack of putting people at their ease and making them feel at home. She and all the members of her family had the gift of song. Parents and children used their gifts as all gifts should be used, by sharing them with others. Even before the new missionaries were able to speak to the people, they sang their way into their

hearts and so helped to lay the foundations of our work in Yamaguchi Ken and later on in Kyoto and Osaka.

Her work among the Japanese was not of the extensive kind, for she was not able to travel with her husband over his wide country field; but it was very intensive. She put into it all the love and devotion of a heart that had been touched by the Divine fire. God had given her much and she delighted to pour it all out to those who had the privilege of coming into her life. Her colleagues will remember her as one who lived by faith and helped them to keep in touch with God. And many of our Japanese will remember her as a true friend, and her home as the place where they got their first glimpse of a Christian home, one of the finest fruits of Christianity. For such as she we mourn not, but rejoice over the fulness of the life she lived.

REV. FREDERICK C. KLEIN, D.D.

Rev. Frederick C. Klein was born in May, 1856, in the city of Washington, D.C. At an early age he united with the Methodist Protestant Church and became an active worker in all church activities.

Through the direct influence of his Sunday School teacher he decided to enter the ministry and, to prepare himself for the same, he entered Western Maryland College, of the Methodist Protestant Church, from which he was graduated in 1880.

Soon he found that he wanted to be a missionary on the foreign field and decided on Africa as his field of labor. But, at the call of the Board of Foreign Missions, he accepted an appointment to Japan. He thus became the first ordained missionary sent out by the Board of Foreign Missions of the Methodist Protestant Church to the Far East.

Dr. Klein arrived in Yokohama September 23, 1883. For several years he was in charge of a school for boys and girls, on the Bluff. But the life of an open port did not satisfy the missionary zeal of Dr. Klein, and so, with the permission of the Board, he went to the interior and finally selected Nagoya as the center of his work.

Here he founded the Nagoya Anglo-Japanese College. It was small in all of its beginnings. But Dr. Klein's ideals and desires for Japan were great. So far, only a Middle School with over 1,000 students has been achieved in the ambitious plan of Dr. Klein. Here he organized the first Methodist Protestant church outside of Yokohama. He organized the Japan Mission Conference and became its first President.

Ill health did not permit him to give his life on the foreign field. After one term and a half he was forced to retire from the field.

In 1908, he was elected as Sec-Treasurer of the Board of Foreign Missions, which office he held until the two offices were separated and he continued to hold the office of Secretary until the time of his death. He died, at his home, in Berwyn, Maryland, December 27, 1926. In the

death of Dr. Klein, Japan lost a real friend. But not wholly lost, as his works follow him.

MRS. WILLIAM YATES JONES

A loyal and brave soul passed on to Heavenly reward and fulness of life on January 15, 1927, when Mary Brokaw Jones died at Summit, N.J., U.S.A. For nearly twenty years, almost a third of her earthly life, bodily vitality and strength were at so low an ebb that it was little more than a soul, a spirit imprisoned, but a keen and undaunted spirit of the sort that from weakness are made strong, win battles, and obtain a better resurrection.

Mary Ella Brokaw was born in Middlebush, N.J., on April 8, 1861. Her school life was followed by a short period of educational work, but she came to the mission field as a very young volunteer, joining the Japan Mission of the Reformed Church in America in 1884. Her fifteen years in the Reformed Church Mission were given to Sturges Seminary, Nagasaki; Ferris Seminary, Yokohama; and to evangelistic work in Ueda, Shinshu.

In 1899 Mary Brokaw married Rev. William Yates Jones, of the Northern Presbyterian Mission, stationed in the city of Fukui. It was a field with particularly hard conditions, and after six years Dr. and Mrs. Jones had to withdraw on account of a nervous breakdown suffered by Mrs. Jones. They took appointments in Shimonoseki and Kyoto, but in 1909 it became necessary to go

home on health leave, and they were never able to return to the work to which they would gladly have given their whole lives.

Dr. Jones became pastor of the Presbyterian Church in Point Pleasant, N.J., and the years of that pastorate, sixteen of them, till his death in 1925, only added to the affection and reverence with which he and his stricken wife were regarded and sympathy for them in the martyr-like conditions of their life and work. For many years Mrs. Jones was helplessly dependent, but yet eagerly interested in all good things, and, by the courage with which she met her affliction, an inspiration to all who were privileged to know her.

After the death of her husband in 1925, Mrs. Jones' home was with her younger sister, Mrs. J. E. McAfee, in Summit, N.J. In her latr life of suffering and weakness she had much xxperience of the loving service of family and friends, to whom, with others afar off who knew her in the days of her strength and faithful witness in Japan, she has left a stimmulating memory.

Three Brokaw brothers were, like their sister Mary, in the ministry of the church, of whom only Dr. Harvey Brokaw, Northern Presbyterian Mission, Kyoto, remains.

MISS CORA McCANDLISH

Miss Cora McCandlish was born at Arlington, Nebraska, March 24, 1873, studied at the Chicago

Bible Institute, and came to Japan in October, 1897. Her life in this country was interrupted by ill health, and was spent partly in Miyazaki and partly in Osaka. She left the country in July, 1902, and in the fall of that year was married to the reverend W. F. Lovett. She died in the fall of 1926.

THE REV. JOHN COOPER ROBINSON, D.D.

The Canadian Church lost one of her great pioneer missionaries on Monday, July 12, 1926, when the Rev. Dr. J. Cooper Robinson passed to Higher Service while on the train travelling to St. Thomas to take part in the Huron Summer School. Dr. Robinson devoted 38 years of his life to the work of the Church in Japan. He had only recently arrived home on furlough, and his death was attributed to heart disease. Fortunately three friends were with him on the train,—Bishop Lucas, Mr. Simmons of Honan, and Dr. Pilcher of Wycliffe College, Toronto.

Dr. Robinson was the first missionary of the Canadian Church to enter the foreign field, under a Canadian Society, being sent out originally by his fellow graduates at Wyckliffe College. His work has been that of an evangelist, and through his enthusiastic efforts many new fields have been opened up in Japan.

Born near Blenheim, Ontario, on July 7, 1859, Dr. Robinson received his earlier education in Chatham, and later entered a commerical

school in London. He began his career in the Banking profession, but after a short time, during which he received rapid promotion, his desire for missionary work led him to enter Wyckliffe College. Graduating he was ordained as Deacon in 1886 and priest in the following year, and after a short time in pastoral work went out to Japan, in 1888. Here he was at first supported by the graduates of Wyckliffe, but on the organization of the M.S.C.C., his work was taken over by this body. His first station was at Nagoya where he spent many years in building up what is now a flourishing center of missionary effort. Then for a while he worked at Hiroshima. From there he moved to Niigata on the west coast, and for the past ten years has been working in the district of Gifu, living first at Nagoya, but for the last five years in the city of Gifu. His previous furlough in 1919 was saddened by the death of his wife, who during his carrer as a missionary had been an enthusiastic co-partner in her husband's work.

The members of his family who survive him are all actively engaged in missionary work. His son, Rev. Cuthbert C. Robinson, entered the Japan field in 1920, and had accompanied his father on furlough. One daughter, Lucy Winnifred, now Mrs. G. P. Bryce, is stationed at Rasul Pura, India, while the other daughter, Hilda, M., has been assisting her father in Japan.

The funeral took place from Wyckliffe College, and was attended by many of the clergy, laity, and officials of the M.S.C.C.

Dr. Robinson was a staunch Christian, a loyal fellow-worker, possessed with a keen sense of the duty to co-operate with other denominations in the spread of the Kingdom, and did much to promote the community idea in circles where his work placed him.

REV. JOHN W. SAUNBY, D.D.

The subject of this sketch had two terms of service in Japan, the first from 1886 to 1892, and the second from 1910 to 1921. The first term was spent in Tokyo, Kofu and Kanazawa, to the last of which places he went in 1890 as the pioneer missionary of the then Canadian Methodist Mission. Too strenuous labours made it necessary for him to return to Canada shortly before his furlough was due.

For seventeen years following he was a successful pastor in the home work in Western Canada, but his interest in Japan continued, and when in 1909 the Mission and the Board adopted a new and progressive policy, he was moved to offer himself a second time for this field, was accepted, and came out in 1910.

He was appointed to his old field, the Kanazawa District, and up to the time of his furlough in 1917, did splendid work. But as in his first term in Japan, so now again, he had worked too hard, and during his furlough year suffered from poor health. When he came to Japan again in 1918 he was far from well, and though he went

once more to Kanazawa, it was not long before he realized that he must make his health his first consideration. He then came to Tokyo in order to secure the best available medical attention.

Having little hope of an early return to Kanazawa, he began the study of the evangelistic needs and opportunities of greater Tokyo, and with the consent of the Mission began what is now called the East Tokyo Mission, with its four centres at Negishi, Nippori, Kameido and Azumacho.

His health remaining unsatisfactory, Dr. Saunby finally retired from the Mission in the spring of 1921, and went to live in Victoria B.C. Here he recovered rapidly, and was soon engaged once more in pastoral and literary work, at which he continued until June 22, 1925 when he was called to his reward.

Dr. Saunby wrote two books on Japan, largely used in mission study classes in Canada, the first "Japan the Land of the Morning," written at the close of his first term of service, and the second, "The New Chivalry," written after his final return to Canada.

A strong evangelical spirit, a passion for work, a breezy optimism, an irrepressible enthusiasm, an active mind that was always receptive to new ideas, and always engaged in new plans for the extension of the Kingdom—these were some of the qualities which made John W. Saunby an effective missionary, and enabled him to leave the impress of his personality on the work of the Mission, and on the workers, missionary and Japanese alike.

MRS. A. H. SCHWAB

Edna Erffmeyer Schwab, wife of Rev. A. H. Schwab, was born at Newton, Kansas, on November 5, 1883. She was called from her earthly home in Lincoln, Nebraska, on July 7, 1926.

In the year 1905 she came to Japan and for four years served faithfully as a teacher in the Tokyo Bible School of the Evangelical Church. Having been reared in a minister's home, she naturally inherited practically all the qualities essential to the making of a real missionary. She was endowed with a deep spiritual nature and a spirit of sympathy and love through which, with her gracious personality and splendid command of the vernacular, she endeared herself to the Japanese people which resulted in the salvation of many souls. Her last years in Japan were spent at Kobe and Osaka where, together with her sister Florence, she carried on Kindergarten work in connection with the evangelistic work on that field. Her interests chiefly centered in the Izuo Evangelical Church, Osaka, and monumental to her earnest prayers and efforts, this in a period of eight years became a self-supporting congregation. Young people among whom she labored also were inspired to give their lives in special service for their Master.

After seventeen years of service, she returned to America in July, 1923, and was married to Rev. A. H. Schwab, pastor of an Evangelical Church at Omaha, Nebraska. This did not end her missionary activities for while her unassuming and

lovable character qualified her as an ideal pastor's wife yet her power of leadership and inspirational speaking ability drew her out into places of prominence. In 1924 she was elected president of the Nebraska Branch of the Woman's Missionary Society and continued her work as such until the time of her death. She kept in constant touch with the work in Japan and was ever busy cheerfully filling missionary knowledge and enthusiasm.

She leaves husband, one son, three daughters one of whom was born a few hours before her mother's death. She also leaves parents, five brothers and sister Florence for twelve years a missionary to Japan) and a host of adoring friends on both sides of the Pacific.

MRS. MARY (WISNER) TAYLOR

Mrs. Mary (Wisner) Taylor was born in Livingston County, New York, April 12, 1842, graduated from Oberlin College, and in August, 1869, married Dr. Wallace Taylor, her classmate in college. After he had taken both a medical and a theological course they came to Japan, arriving on the first day of 1874. They were among the first missionaries of the American Board to be stationed in Kyoto, but as the Government would not allow him to practice medicine in even the most modest and quiet way, they removed to Osaka, where he did a most faithful and successful work for thirty-four years in con-

nection with a Christian Japanese hospital. The care of seven children left Mrs. Taylor little time for activity outside of their home, and for the sake of their education she was in America for fifteen years, so that her relations with the Japanese people were limited, but she was a model wife and mother. Dr. and Mrs. Taylor left Japan in April, 1912, and she died at Oberlin July 24, 1925.

THE REV. GEORGE WALLACE, D.D

The Rev. George Wallace passed from earthly cares to the great life beyond, on January 5, 1927. His death occurred while on the ocean, returning from England to America, as he had been in England since the summer of 1926. Dr. Wallace is well known in Japan, where he was formerly Rector of the Old Trinity Cathedral, at Tsukiji. He came to Japan in 1898, and retired from active service in 1918. He passed away in his 82nd year. He still has many friends in Tokyo, who knew him for his genial spirit, and ready interest in all good works. His life had been one of ever manifest usefulness.

THE REV. FRANK NEWHALL WHITE

Rev. Frank Newhall white was born at Lyman, Iowa, Oct. 25, 1858, graduated at Ripon College and Andover Seminary, and after four or five years' work at home arrived in Japan in Novem-

ber, 1886. He was stationed in Sendai four years, then in Tsu two years, and for a short time in Osaka, but because of Mrs. White's ill-health they returned to America in April, 1893. His work in Japan was thus less than seven years in length, but he greatly impressed all who knew him by his ability and devoted Christian character, all feeling deeply the loss to the mission in his departure. In America he filled important pastorates in Chicago and Sioux City, and then became one of the Secretaries of the American Missionary Association. He died Jan. 13, 1926.

MRS. J. B. HAIL

Mrs. John Baxter Hail (nee Mary Elizabeth Rohrer) was born near Masontown, Pa., Feb. 24, 1847. She was graduated from Waynesburg College, in 1870, and was married to Dr. Hail, April 28, 1875. With her husband, she arrived in Japan in 1877, serving fifty years in Osaka and Wakayama. She passed to her reward March 23, 1927.

MRS. VAN HORN

Mrs. Van Horn was born in Petersburg, Ky., Nov. 4, 1849. She was a graduate of Mr. Hope College, and after a few years of teaching, she was married to Rev. G. W. Van Horn. In 1888, Dr. and Mrs. Van Horn came to Japan. Mrs. Van Horn was Principal of Wilmina Girls' School for

a short time, but was forced to resign from the position on account of ill-health.

Bearing bravely the handicap of a frail body, Mrs. Van Horn was able to give many years to the advancement of the Master's Kingdom in Japan. Since their retirement, Dr. and Mrs. Van Horn have lived in Pasadena, Calif., where she died on March 11, 1927.

FORMOSA

NORTH FORMOSA. PRESBYTERIAN MISSION

D. Marshall

From an economic point of view the year 1926 has been fairly average. The first harvest was abnormally good but this was neutralized by the second which was a partial failure.

All our institutions and activities have continued on an even keel and the period has been one of quiet growth. There was a net gain of eighty-five on the church roll from the different churches which, together with the three hundred and sixty-two additions from the East Coast churches, noted below, made a total net gain of four hundred and forty-seven. The givings of the native church for all purposes amounted to $19,500 (Canadian Currency).

One new preaching centre was opened in the Hakka territory at Tōsei and the enthusiasm with which it started, bodes well for its success. The preacher there already has a Sunday School established and the people of the district are quite friendly towards Christianity.

At the Synod it was agreed, and later the North Council concurred, that the Presbytery of North Formosa should include six churches on

the East Coast which formerly belonged to the Southern Presbytery working with the English Presbyterian Mission. These churches comprise a body of between 700 to 800 members and hearers. It was felt that the North would be better able to reach this field as we already have two stations in that area. This part of the Island is developing very fast. The population is quite varied—Japanese—Formosa from two branches of the Chinese race—and the natives known as savages. The Japanese have done a great deal of educational work among the savages and the Ami tribe of this part of the Island has responded probably more than the others. The young people speak Japanese and are just coming into contact with the good and evil of civilization—at this stage, present an excellent opportunity for Christian work among them.

This year witnessed also the building of Soren Church—the former church being destined for use as a leper clinic in connection with the McKay Hospital. The new church was built partly by funds from the sale of the former building and partly from funds contributed by Formosa friends in the Island. It is quite a modern building with a basement for use in Sunday School work.

In July there was a gathering of the preachers in a very helpful Conference in Tamsui. Dr. Logan of the American Presbyterian Church (South) was able to come from Japan, and gave a series of very inspiring lectures on "Grace." Mr. MacKay very ably interpreted for him. The

afternoons were devoted to familiarizing ourselves with the new hymn book under the leadership of Mrs. Gauld.

Some time ago, a committee representative of North and South was authorized by Synod to prepare and publish this hymn-book and after a great deal of painstaking work, the new book—words and music complete in various bidings and in romanized and character script—was ready for use during the early summer.

During the summer and Fall a large number of special evangelistic services were arranged in different centres by the Presbytery's committee and a large number of non-christians heard the gospel message. The meetings were held, some in churches, some in halls and tea factories, probably most with a carbine light under the quiet stars.

During the year Bible women have been active —eighteen churches were visited outside of the four in Taihoku, and in twelve of these, classes were held.

The Synod this year ruled that women were eligible for the office of Elder and Gilan has this year elected one to this office.

During the year the Fourth North Formosan W.M.S. Annual meeting took place in Tamsui. About 150 attended representing 15 churches. Miss Butler of South Formosa, who has given forty years service to Formosa, was the special speaker. Mrs. Koa the president, presided. The givings for the year amounted to $332.00 and the organization is a growing one. The Society sup-

ports three Bible women who devote their entire time to work among non-christians.

The Theological College

During the year 1926 the theological students of the North continued their studies in Tainan. In April we had two graduates. During the last two years the temporary union of the two Theological Colleges, North and South, has been very satisfactory and gives ground for the hope that a permanent Union may ultimately be effected. In the meantime, however, arrangements are being made to re-open the North Formosa College in Tamsui next April. Mr. MacLeod gave two terms to teaching in the College, and Mr. Ohkawa, our Japanese professor, went south for the entire period.

At present there are seven students in the fourth year who are looking forward to graduating in the Spring. There are two in the third year and none in the first and second years.

The Mackay Memorial Hospital

The year 1926 has been the second year during which the Hospital has been open after being closed for six years. There has been considerable growth of the work, owing to the necessity for language study and uncertainty as to the staff in the future, the development has not been pushed.

Forty-four beds are now in use with an additional ward for foreign patients. A new ward with a large screened verandah was added this year among other minor improvements.

During the year, 745 in-patients were treated; 8425 out-patients; and 4396 leper treatments. The leper Clinic deserves special mention. It has continued to grow steadily until now we have over 100 patients each Saturday morning. The great majority of the patients have improved very considerably as the result of the treatment with intramuscular injections of the esters of Chaulmoogra oil. The old Soren Church has been purchased and is being adapted to serve as a leper clinic. This will greatly improve the facilities for carrying on the growing clinic and will enable it to be entirely separated from the rest of the hospital work. At Present Dr. Gushue-Taylor is away on a trip to visit a number of leper colonies and leper hospitals in the Philippines, Siam and Japan, in order to gain knowledge that will be of service in the work here. A significant point is that the Government of Formosa made a grant towards Dr. Taylor's travelling expenses and appointed him as their representative in investigating leper institutions in the Philippines and Siam.

The Medical staff included Dr. G. Gushue-Taylor and Dr. I. S. Ang with the part time assistance of Dr. E. M. Gauld and Dr. D. M. Black. Miss Isabel Elliott acted as Superintendent of Nurses until she left for furlough the end of May. For the remainder of the year Miss Gretta

Gauld and Miss Annie Senior have been in charge of the nursing while Mrs. Gushue-Taylor has given part time service throughout. We have been very fortunate in our staff of Formosan assistants who are becoming very efficient in their respective departments, and are all earnest Christians. At the close of the year we had one graduate Formosan nurse and sixteen pupil nurses, whose work is extremely satisfactory.

A full-time Evangelist and a Bible woman work among the patients. A service is held each morning in the waiting room for out-patients and those in-patients who are able to be out of bed, and shorter services are held in the wards from time to time in addition to individual teaching.

Tamsui Middle School

The work of the Middle School for the year 1926 has been normally maintained under the acting principle-ship of Mr. Coates. In the absence of Principal MacKay, studying the Japanese language in Kobe, no changes in policy were attempted. Three students graduated and eighty entered the First Year, bringing the enrolment up to 240, the largest in the history of the School.

There have been considerable changes in the staff during the year—four Japanese and one Formosan teacher having left. We were fortunate however in the addition of two christian young men, one a Japanese theological student and the other a Formosan, a University graduate,

who have already entered into the religious life of the school.

The Advisory Council, composed of missionaries and Formosan representatives from Church and Alumni, made one important recommendation;

"That steps be taken to ascertain ways and means whereby School might secure Government recognition and the resulting privilege to students to enter higher schools."

It is being increasingly felt that our school must either find a way whereby graduates can proceed with higher education or else the character of the school be radically changed. At present we only secure the overflow that cannot secure entrance to other schools, and students only plan to remain with us for the first two or three years until they can enter another school.

Rev. Duncan MacLeod conducted a series of special meetings for the students of the Boys' and Girls' Schools at which an atmosphere of spiritual expectancy was marked, and rich blessings attended.

The School Glee Club toured Japan during the summer vacation and was well received by large audience in presence and over the radio.

Tamsui Girls' School

During the past year the school continued without any marked change. Eight graduated in March. On account of the growth of Govern-

ment High Schools whose graduates can become public school teachers or have right of entrance to Higher Schools, this year saw the fewest applicants to our School in several years. It means that it is imperative that this and other Christian schools make efforts to secure adequate equipment, qualified teachers, and such an endownment as would warrant application for registration as a recognised school.

But among those who reach our school the object of the work is somewhat attained. All graduates in March were Christians in full church membership. Two of the graduates have begun work in the church kindergartens. Another has been doing excellent work as a Bible woman going about the churches holding classes for the women and children. We are hoping that this may be the beginning of deaconess work by young women.

Kindergarten

It was a great blow to this work when Miss Hotson had to return home. Great credit however is due to the four young Formosan teachers who have carried on the classes in two congregations in Taihoku, under the partial supervision of Miss Adair. There are 130 pupils enrolled. There is also a Beginners Department of the Sunday School that is linked up with the kindergartens and quite a number of interested faithful teachers take part to make it a success.

Tamsui Women's School

Thirty-eight young women and girls registered during the year. The majority of these studied for two terms and some for the whole year. About one-half of the pupils came from non-christian homes. Two graduated in March and two others in December. One of these went to the MacKay Hospital for nurses' training, and two offered for evangelistic work.

The year has been marked by the transfer of this field from the Canada United Church to the Presbyterian Church. In this regard the Council has already expressed itself as concurring in the decision in the interest of the worldwide work of these organizations and prays that the same spirit which characterized the work in the past may continue on in the future; that the policy built up through the years of experience should be used as a basis for continued work, and that adequate staff be provided to justify continuance and greater expansion into this field of urgent need and increasing opportunity.

F. M. B.

Rev. Duncan MacLeod, B.D.
Mrs. MacLeod (Canada).
Dr. G. Gushue-Taylor, F.R.G.S.
Mrs. Gushue-Taylor.
Mr. Geo MacKay, M.A.
Mrs. Geo. MacKay.
Rev. W. G. Coates, M.A., B.D.
Mrs. Coates, B.A.
Rev. H. A. MacMilan, B.A., B.D.

Mrs. MacMillan, R.N.
Mr. D. M. Black, M.D.
Mrs. Black.
Rev. D. F. Marshall, B.D.
Mrs. Marshall.

W. M. S.

Mrs. W. Gauld.
Miss J. M. Kinney, M.A.
Miss H. Connell.
Miss M. G. Clazie.
Miss L. Adair.
Miss I. Elliott, R.N. (Furlough).
Miss J. L. Hotson (Furlough).
Miss M. T. Haig (Furlough).
Miss Gretta Gauld, R.N.
Miss A. Senior.
Miss Flora Gauld, M.B.

APPENDICES

APPENDIX I

THE NATIONAL CHRISTIAN COUNCIL OF JAPAN

Office: 10 Omote Sarugaku-Cho, Kanda, Tokyo

Rev. K. Ibuka, D.D. ..... Chairman
Rev. K. Matsuno ..... } Treasurers
Rev. D. R. McKenzie, D.D. .. }
Rev. K. Miyazaki ..... }
Rev. K. Matsuno ..... } Secretaries
Rev. M. Kobayashi ..... }
Rev. K. Takenaka ..... }
Rev. W. Axling, D.D. ..... English Secretary

EXECUTIVE:

Rev. Y. Chiba, D.D.	Rev. Y. Okazaki
Rev. Y. Hirata	Mr. G. S. Phelps
Rev. E. T. Horn	Rev. A. K. Reischauer, D.D.
Rev. K. Ishikawa	Rev. G. M. Rowland, D.D.
Rev. K. Ibuka, D.D.	Rev. C. Sakai
Mrs. O. Kubushiro	Mr. D. Tagawa
Rev. K. Matsuno	Rev. C. B. Tenny, D.D.
Rev. D. R. McKenzie, D.D.	Bishop K. Uzaki
Rev. P. S. Mayer	Mr. K. Yabunouchi
Rev. K. Nukaga	Prof. T. Yamamoto, Kogaku-Hakase

APPENDIX II

FEDERATION OF CHRISTIAN MISSION IN JAPAN

OFFICERS AND COMMITTEES FOR 1926-7

Officers:

Chairman—Miss Jane N. Scott.
Vice-Chairman—Christopher Noss.
Secretary—Harvey Brokaw.
Treasurer—C. P. Garman.

Executive Committee:

Term ending in 1927

Miss O. I. Hodges.
H. K. Miller.

Term ending in 1928

H. B. Benninghoff.
J. C. Mann.
C. M. Rowland.

Japan Language School Trustees:

Term ending in 1927

Wm. Axling.
H. W. Myers.

Term ending in 1928

L. J. Shafer.

D. R. McKenzie.

Term ending in 1929

R. D. McCoy.

J. P. Nielson.

PUBLICATIONS COMMITTEE:

Term ending in 1927

A. Oltmans
(Editor, Christian Movement)

Miss B. E. Gillilan.

F. Parrott.

Term ending in 1928

Miss Bertha Clawson.

Guy C. Converse.

S. H. Wainright.

Term ending in 1929

E. T. Iglehart.
(Chairman of the Committee)

Miss K. Shepherd.

W. H. Murray Walton.
(Editor Japan Christian Quarterly)

REPRESENTATIVES ON THE CHRISTIAN LITERATURE SOCIETY:

Term ending in 1927

Miss Jane N. Scott.
A. D. Berry.
W. F. Hereford.
E. T. Iglehart.

Term ending in 1928

A. D. Blake.
Miss A. M. Henty.
C. M. Rowland.
A. J. Stirewalt.

Term ending in 1929

Miss Evelyn Camp.
Christopher Noss.
H. V. S. Peeke.
S. H. Wainright.

FEDERAL DELEGATE TO KOREA:

A. J. Stirewalt.

FEDERAL DELEGATE TO THE NATIONAL CHRISTIAN COUNCIL:

Miss Jane N. Scott.

NECROLOGIST:

D. S. Spencer.

On Board of American School:

Mrs. R. D. McCoy.

On Advisory Board of Canadian Academy:

Mrs. S. F. Moran.

APPENDIX III

CONSTITUTION OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Article I. Name

The name of the organization shall be The Federation of Christian Missions in Japan.

Article II. Purpose

The purpose of the Federation shall be to promote fellowship, mutual understanding and the spirit of unity among the Missions comprising it; to provide an opportunity for gatherings of an inspirational and educative character; and with due regard to the functions and purpose of the National Christian Council, to provide a channel for any cooperative work that may be necessary.

Article III. Powers

The Federation may confer, investigate, give counsel, and take action regarding matters of common concern to the Missions represented in it—with due regard to the powers of the National Christian Council; it may also undertake such cooperative work as may be agreed upon by the

constituent bodies; but no action may be taken affecting the independence of the Missions represented, or dealing with ecclesiastic principles, or questions of Christian doctrine.

Article IV. Membership

Membership in the Federation shall be open to all evangelical Christian Missions in Japan, which accept the Constitution and By-laws. Application for membership may be made at any regular meeting of the Federation, and admission shall be by a two-thirds vote of the representatives present.

Note: The term, "evangelical," as used in this Article, includes by common consent those outstanding doctrines of the Christian faith that are held by the Churches, to which the bodies holding membership severally belong—the doctrines comprehended in St. Paul's words, found in Titus 2:13 (R.V.), "Our great God and Saviour Jesus Christ."

Article V. Representation

1. The basis of representation in the Federation shall be as follows:

(a) Missions having from one to nine members shall be entitled to one representative.

(b) Missions having from ten to nineteen members shall be entitled to two representatives.

(c) Missions having from twenty to twenty-nine members shall be entitled to three representatives.

(d) Missions having from thirty to forty-nine members shall be entitled to four representatives.

(e) Missions having fifty members or more shall be entitled to five representatives.

(f) Two or more Missions, without regard to their size, may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of the Federation are concerned, be counted as a Mission and shall be entitled to representation accordingly.

2. Representatives shall be appointed by the Missions or group of Missions for such terms as each Mission or group shall determine.

3. Each of the Bible Societies shall be entitled to representation in the Federation, irrespective of their representation on the field.

The Missionary Secretary of the National Sunday School Association and other missionary specialists may be made representatives by the vote of the Annual Meeting, on the terms prescribed in the constitution.

Article VI. Withdrawal

A Mission may at any time withdraw from the Federation by notifying the Secretary in

writing of its decision to do so, provided it shall have discharged its obligation to the Federation for the current year.

Article VII. Officers

The officers of the Federation shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer, elected at each Annual Meeting. They shall assume office at the close of the meeting at which they are elected. Officers, when not official representatives of their Missions, shall be ex officio members of the Federation, but without voting power.

Article VIII. Meeting

1. Regular meetings of the Federation shall be held annually at such time and place as the Federation shall determine. Special meetings may be held at the call of the Executive Committee.

2. A quorum for the transaction of business shall consist of representatives from at least two-thirds of the Mission or groups of Missions holding membership in the Federation.

Article IX. Expenses

1. The ordinary expenses of the Federation, including the cost of attendance of full members at its meetings, shall be met by an annual levy upon the constituent Missions of ¥20 for each representative in the Federation, to which the Mission is entitled.*

* It is understood that traveling expenses to the meetings of the Federation shall be interpreted as including second-class railway fare with sleeper when necessary. In the case of Committees, the Chairman, or other party, appointed to report for the committee, shall, if not a member of the Federation, be eligible to receive expenses.

2. Extraordinary expenses shall be incurred only as special provision may be made by the Missions, or otherwise, for meeting them.

Article X. Amendments

Amendments to the Constitution, if signed by three or more representatives, may be proposed at any Annual Meeting of the Federation. A majority vote shall determine whether such amendment will be considered. Final action shall not be taken till the Annual Meeting following, when a two-thirds vote of the total representation of the Federation shall be required to make the amendment effective.

BY-LAWS

1. All meetings of the Federation shall be opened and closed with devotional exercises.

2. All resolutions shall be submitted in writing.

3. Questions of parliamentary procedure shall be decided in accordance with Roberts' Rules of Order.

* Adopted, but ¥30 still assessed for the present.

4. Previous to the Annual Meeting, the Executive Committee shall appoint a Minute Secretary to take the Minutes, a Business Committee of two to facilitate business procedure, and a Nominating Committee of Nine to nominate the officers and members of the Standing Committees to be elected by the Federation at that meeting.

5. Standing Committees shall be constituted as below, and may include members of the constituent Missions other than the official representatives in the Federation. Vacancies occuring *ad interim* shall be filled by the Executive Committee on nomination by the Committee concerned. The co-opting of additional members on any of the Committees shall be subject to the approval of the Executive. Typewritten reports shall be placed in the hands of the Secretary of the Federation at least one month previous to the Annual Meeting.

		Members
(a)	Executive Committee	9
(b)	Committee on Christian Literature Society	12
(c)	Committee on The Japan Christian Quarterly	6
(d)	Committee on The Christian Movement	5
(e)	Committee of Examiners in Japanese Language	8
(f)	Committee on The Japanese Language School	6

(g) Committee on Newspaper Evangelism 9

(h) Committee on Necrology 1

(i) Committee on American School in Japan 1

(j) Committee on Canadian Academy 1

N.B.—The Nominations Committee is instructed to proceed as follows in making nominations:

Executive: Officers ex officio, 3 members one year, 2 members two years.

Christian Movement: Editor-in-chief, 3 years; Associate Editors 2 for one year, 2 for two years.

Japan Quarterly: 3 for one year, 3 for two years.

*Examiners Japanese Language: 3 for one year, 3 for two years.

Japanese Language School: 3 for one year, 3 for two years.

Newspaper Evangelism: 3 for one year, 3 for two years, 3 for three years.

Christian Literature Society: 4 for one year, 4 for two years, 4 for three years.

6. The Executive Committee shall be chosen with special reference to convenience of meeting *ad interim.* The Secretary of the Federation shall be Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of

the Executive Committee shall be (1) To transact the ordinary and *ad interim* business of the Federation; (2) To carry out such measures as may be referred to it by the Federation; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit a report of its transactions to that body.

7. A call for a special meeting of the Federation shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

8. The Secretary shall furnish each member of the Federation with a copy of the proceedings of each meeting of the Federation.

9. The By-laws may be amended by a two-thirds vote of the members present at any regular meeting.

(*This Committee was not nominated by the Nominations Committee in Annual Meeting of 1925. Also, its number appears as 6 in one place and 8 in another. The Secretary can find no record of the abnegation of this Committee).

JAPAN AND FORMOSA

MISSIONARY DIRECTORY

LIST OF MISSION BOARDS AND CHURCHES

With names of Missions secretaries and statisticians on the field. (The initials used are the standard forms for America, India, China and Japan.)

1. ABCFM. American Board of Commissioners for Foreign Missions. Rev. Darley Downs, Secretary.
2. ABF. American Baptist Foreign Mission Society. Rev. Charles B. Tenny, D.D., Secretary, Miss Elma R. Tharp, Assistant Mission Secretary, Rev. R. A. Thomson, D.D., Treasurer, Miss Louise F. Jerkins, Statistician.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missionverein.
4. AFP. Foreign Missionary Association of Friends of Philadelphia.
5. AUBM. Australian Board of Missions (Anglican). Rev. E. R. Harrison.
6. AG. The Assembly of God. Rev. J. W. Juergensen.
7. BS. American Bible Society. Rev. K. E. Aurell, British and Foreign Bible Society, and National Bible Society of Scotland, Mr. F. Parrott.
8. CC. Mission Board of the Christian Church, Rev. W. Q. McKnight.
9. CG. Church of God. Mr. Adam W. Miller.
10. CLS. Christian Literature Society. Rev. S. H. Wainright.
11. CMA. Christian and Missionary Alliance. Miss M. L. Wylie.
12. CMS. Church Missionary Society.
    Central Japan, Rev. John C. Mann.
    Kyushu.....
    Hokkaido c/o....

13. EC. Evangelical Church of North America. Rev. A. A. Leininger.
14. FMA. General Mission Board of the Free Methodist Church of North America. Rev. H. H. Wagner, Secretary.
15. IND. Independent of any Society.
16. JEB. Japan Evangelistic Band. Mr. J. Cuthbertson.
17. JBTS. Japan Book and Tract Society. Mr. George Braithwaite.
18. JRM. Japan Rescue Mission. Miss Mary Whiteman.
19. KK. Kumiai Kyokwai (Congregational). Rev. Kotaro Nishio, Nishibatake, Naruo Mura, Muko Gun, Hyogo Ken.
20. LCA. Board of Foreign Missions of the United Lutheran Church in America. Rev. Edward T. Horn, Secretary.
21. LEF. The Lutheran Gospel Association of Finland. Rev. K. E. Salonen, Secretary.
22. MCC. Methodist Church of Canada. Miss M. A. Robertson.
23. MEFB. Board of Foreign Missions of the Methodist Episcopal Church.
24. MES. Board of Foreign Missions of the Methodist Episcopal Church South. Rev. J. B. Cobb, Recording Secretary, Rev. J. W. Frank, Statistical Secretary.
25. MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Evelyn M. Wolfe, Secretary.
26. MSCC. Missionary Society of the Church of England in Canada.
27. NKK. Nihon Kirisuto Kyokwai (Presbyterian and Reformed). Rev. Kanji Mori, 82-6, Ogami Cho, Yokohama.
28. NMK. Nihon Methodist Kyokwai (MCC, MEFB, MES). Rev. Heizo Hirata, 1287, Wadayamashita, Honmoku Cho, Yokohama.
29. NSK. Nippon Sei Ko Kwai (CMS, MSCC, SPG, AUBM). Rev. Naotaro Fukuda, Dendo Kyoku, 4-5, Kyomachi Bori, Nishi Ku, Osaka.
30. OMJ. Omi Mission. Mr. I. Namikawa, Hachiman, Omi.
31. OMS. Oriental Missionary Society. Mr. Floyd Hitchcock.

32.	PBW.	Pentecostal Bands of the World. Mr. L. W. Coote.
33.	PE.	Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America. North Tokyo and Tohoku Districts. Miss Ruth Burnside. Kyoto Districts. Miss E. S. McGrath.
34.	PN.	Boards of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Harvey Brokaw, D.D., Secretary.
35.	PS.	Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
36.	RCA.	Reformed Church in America. Rev. Willis G. Hoekje.
37.	RCUS.	Reformed Church in the United States. Rev. E. H. Zaugg.
38.	RC.	Roman Catholic Church.
39.	ROC.	Russian Orthodox Church.
40.	SA.	Salvation Army. Ernest I. Pugmire, Secretary.
41.	SAM.	Scandinavian Alliance Mission. Rev. Joel Anderson.
42.	SBC.	Southern Baptist Convention.
43.	SDA.	Seventh Day Adventists.
44.	SE.	Sisters of the Epiphany. Sister Superior.
45.	SPG.	Society for the Propagation of the Gospel in Foreign Parts. South Tokyo Diocese. Rev. R. D. M. Shaw. Kobe Diocese. Rev. F. Kettlewell.
46.	UB.	Foreign Missionary Society of the United Brethren in Christ. Rev. B. F. Shively, D.D., Secretary.
47.	UCMS.	United Christian Missionary Society.
48.	UGC.	Universalist General Convention. Mrs. H. M. Cary, Secretary.
49.	WM.	Wesleyan Methodist Connection of America.
50.	WU.	Woman's Union Missionary Society of America. Miss Susan A. Pratt.
51.	YMJ.	Yotsuya Mission. Mr. W. D. Cunningham.
52.	YMCA-A.	Young Men's Christian Association (American National Council). Mr. G. S. Phelps, Secretary.
	YMCA-T.	Government School Teachers Affiliated with YMCA. Mr. Arthur Jorgensen.

53. YWCA. Young Women's Christian Association of the United States of America.
54. WSSA. World's Sunday School Association. Mr. H. E. Coleman.

FORMOSA

55. EPM. Foreign Missions of the Presbyterian Church of England.
56. PCC. Board of Foreign Missions, Presbyterian Church in Canada.

ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; initials of Missionary Society or Board; address; postal transfer number and telephone number; (A) absent.

A

Acock, Miss Amy A., 1905, ABF, 69 Shimotera Machi, Himeji.

Acock, Miss Winfred M., 1922, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. 2-2176).

Adair, Miss Lily, 1911, UCC, 79 Miyamae Cho, Taihoku, Formosa.

Airo, Miss J., 1907, LEF, (A), Uusikaupunki, Korsaari, Finland.

Akard, Miss Martha B., 1913, LCA, Kyushu Jo Gakuin, Murozono, Kumamoto Shigai.

Alexander, Rev. R. P. & W., 1893, 1897, MEFB, 2 Aoyama Gaku-in, Shibuya Machi, Tokyo Fu. (Tel. 2008).

Alexander, Miss Sallie, 1894, PN, 24 Kyarabashi En, Hamadera, Osaka Fu.

Alexander, Miss Virginia Elizabeth, 1903, MEFB, 12 Kita Ichijo, Higashi 6 Chome, Sapporo.

Albrecht, Miss Helen R., 1921, MEFB, (A), 858 Park St., North, Columbus, O., U.S.A.

Allen, Miss A. W., 1905, MCC, Aiseikwan, Kameido, Tokyo.

Allen, Miss Carolyn, 1919, YWCA, 104 Ota Machi, Rokuchome, Yokohama.

Allen, Miss Thomasine, 1915, ABF, 2 Nakajima Cho, Sendai.

Ambler, Miss Marietta, 1916, PE, (A), 281 Fourth Ave., New York, U.S.A.

Anderson, Pastor A. N., & W., 1913, SDA, 169-171 Amanuma, Suginami Machi, Tokyo.

Anderson, Rev. Joel & W., 1900, SAM, 920 Nakano, Tokyo Fu.

Anderson, Miss Myra P., 1922, MES, 35 Nakayamate Dori, 4 Chome, Kobe.

Anderson, Miss Ruby L., 1917, ABF, 3131 Kanagawa Machi, Yokohama. (Tel. 2-2176).

Andrews, Rev. E. L. & W., 1922, PE, (A), c/o Church Mission House, 281 Fourth Ave., New York, U.S.A.

Andrews, Rev. R. W. & W., 1899, PE, Irifune Cho, Tochigi Machi, Tochigi Ken.

Andrews, Miss Sarah, 1919, Ind., 126 Oiwa, Ando Mura, Shizuoka Shigai.

Ankeney, Rev. Alfred & W., 1914, 1923, PCUS, 112 Kita Niban Cho, Sendai.

Archer, Miss A. L. 1899, MSCC, Higashi Hibino Machi, Ichinomiya Shi.

Armbruster, Miss Rose T., 1903, UCMS, (A), c/o United Christian Miss'y Soc'y, St. Louis, Mo., U.S.A.

Armstrong, Miss Clare, 1923, YWCA, 65 Sanchome, Shimoyamate Dori, Kobe.

Armstrong Miss M. E., 1903, MCC, Sogawa Cho, Toyama.

Armstrong, Miss Roberta, YWCA, 65 Sanchome, Shimoyamate Dori, Kobe.

Armstrong, Rev. R. C. Ph.D., & W., 1903, MCC, (A), The United Church of Canada, Mission Rooms, Wesley Bldg., Toronto, Canada.

Armstrong, Pastor U. T., & W., 1921, SDA, 169-171 Amanuma, Suginami Machi, Tokyo.

Asbury, Miss Jessie J., 1901, UCMS, Higashi Tengachaya, Sumiyoshi, Osaka.

Ashbaugh, Miss Adella M., 1908, MEFB, Kwassui Jo Gakko, Nagasaki.

Atkinson, Miss Maria J., 1899, PS, Rokuban Cho, Takamatsu, Kagawa Ken.

Auman, Rev. J. C. & W., 1921, MP, 42 Chokyuji Machi, Higashi Ku, Nagoya.

Aurell, Rev. K. E. & W., 1891, BS, 645 Kugahara, Ikegami, Tokyo Fu.

Axling, Rev. Wm., D. D., & W., 1901, ABF, 10 Fujimi Cho, 6 Chome, Kojimachi, Tokyo. Tel. Tabernacle, Kanda 1928.

Aylard, Miss Gertrude, FMA, (A) Spring Arbor Michi., U. S. A.

Ayers, Rev. J. B. D. D., 1888 & W. 1913, PN, 739 Sumiyoshi Machi, Sumiyoshi Ku, Osaka.

B

Bach, Rev. D. G. M. & W., 1916, LCA, 388 Furu Shinyashiki Machi, Kumamoto.

Baggs, Miss M. C. 1925, CMS., Bishop Poole Jo Gakko, Tsuruhashi Cho, Osaka.

Bailey, Miss M. B., 1919, MEFB, Aoyama Gakuin, Tokyo.

Baker, Miss Effie, 1921, ABC, Seinen Gakuin, Nishijin Machi, Fukuoka.

Baker, Miss Elsie M., 1924, CMS, Poole Jo Gakko, Tsuruhashi Cho, Osaka.

Ballard, Miss S., SPG, 3 Yarai Cho, Ushigome Ku, Tokyo.

Band, Rev. Edward, M. A., 1912, EPM, Presbyterian Middle School, Tainan, Formosa.

Barber, Rev. W. A. & W., 1919, CMA, (A), 132 Pacific Ave., Toronto, Canada.

Barber, Miss D., SPG, 56 Yuki no Go Sho Cho, Hirano, Kobe.

Barclay, Rev. Thomas D.D., 1974, EPM, Shinro Tainan, Formosa.

Barnett, Miss Margaret, 1888, EPM, Shinro, Tainan, Formosa.

Barns, Miss Helen V., 1921, MPW, (A) 500 Spruce St., Morgantown W. Va., U.S.A.

Barr, Ensign Kenneth & W., 1921, SA, c/o Salvation Army Headquarters, 4th Floor, Jitsugyo Bldg, 12 Minami Konya Cho, Kyobashi, Tokyo.

Barr, Miss L. M., 1920, MCC, (A) Vinemount, Ont., Canada.

Bartlett, Rev. Samuel C. & W., 1887, 1894, ABC, FM, Nashinoki Cho, Imadegawa Sagaru, Kyoto.

Barton, Miss Nellie, 1924, AG, Box 328, Sannomiya, Kobe.

Basil, The Rt. Rev. Bishop, 1925, SPG, The Firs, Shinomiya, Kobe.

Bassett, Miss Bernice C., 1919, MEFB, (A), 150 Fifth Ave., New York, U.S.A.

Batchelor, Ven. John, D.D., 1877, & W., 1883, CMS, (Retired), Kita Sanjo Nishi, 7 Chome, Sapporo.

Bates, Miss E. L., 1921, MCC, (A), Dauphin, Man., Canada.

Bauernfeind, Miss Susan M., 1900, EC, 84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

Bazeley, Miss Mary, 1924, JEB, Kaibara, Hikami Gun, Hyogo Ken.

Bazeley, Miss Rose, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo.

Beattey, Rev. H. E. & W., 1921, UMJ, (A).

Bee, Mr. William, JEB, 200 Gembei Cho, Totsuka Machi, Tokyo Fu.

Beers, Miss Grace M., LCA, Bunka Apartment, Moto Machi, Hongo, Tokyo.

Bender, Mr. Gordon R. & W., 1925, AG, 320 Nishi Sugamo Machi, Tokyo Fu.

Bennett, Rev. Henry J., 1901, & W. 1903, ABCFM, (A). 5447 Morris St., Germantown, Tenn., U.S.A.

Bennett, Miss Nellie, 1910, MES, (A), Blackstone's College, Blackstone, Va., U.S.A.

Benninghoff, Rev. H. B., D.D., & W., 1907, ABF, 551 Shimo Totsuka Mura, Tokyo Fu (Tel. Ushigome 3687).

Benninghoff, Mr. H. Merrell, 1926, YMCA-T., 551 Shimo Totsuka Mura, Tokyo Fu.

Benson, Mr. H. F. & W., 1908, SDA, 169-171 Ananuma, Suginami Machi, Tokyo.

Bergstrom, Rev. F. O., 1894, SAM, 123 Kashiwagi, Yodobashi, Tokyo Fu.

Berry, Rev. A. D., 1902, MEFB, 8 Aoyama Gakuin, Shibuya Machi, Tokyo Fu (Tel. Aoyama 2008).

Best, Miss Blanche, 1919, YWCA, Karasumaru Dori, Imadegawa Agaru, Kyoto.

Bickel, Mrs. Annie, 1898, (Retired), ABF., Minami Ota Machi, Yokohama.

Biddison, Mr. William, 1926, YMCA-T., YMCA., Minami Kawara Machi, Nagoya.

Bielefeldt, Mr. Talbot, 1925, YMCA-T., Minami Kawara, Machi, Nagoya.

Bigelow, Miss G. S., 1886, PN, Yamaguchi.

Bigwood, Major Ernest W., & W., 1920, SA, c/o Salvation Army Headquarters, 4th Floor, Jitsugyo Bldg, 12 Minami Konya Cho, Kyobashi, Tokyo.

Binford, Mr. Gurney, & W., 1893, 1899, AFP, Shimotsuma, Makabe Gun, Ibaraki Ken.

Binsted, Rev. N. S. & W., 1915, PE, 2 Nagasumi Cho, Yotsuya, Tokyo.

Bishop, Miss A. B., 1922, MCC. (A), 77 Walker Ave., Toronto, Canada.

Bishop, Rev. Charles & W. 1879, 1880, MEFB, (Retired), 140 Sangenjiya Kami Umabikisawa, Tokyo Fu.

Bishop, Miss J. Arria, 1926, PE, Rikkyo Koto Jo Gakko, Tokaido Machi, Tokyo Fu.

Bixby, Miss Alice C., 1914, ABF, 50 Shimo Tera Machi, Himeji.

Bixler, Mr. Orville D., & W., 1919, Ind., (A), U.S.A.

Black, Dr. D. M., 1925, UCC, 79 Miyamae Cho, Taihoku, Formosa.

Blakeney, Miss Bessie M., 1919, PS, Kinjo Jo Gakko, Nagoya.

Boden, Miss M. K., 1924, JEB, 131 2 Chome, Daido Cho, Kobe.

Bolitho, Miss Archie A., 1921, CG, 564 Nishigahara, Takinozawa, Tokyo Fu.

Bolliger, Miss Aurelia, 1922, RCUS, 168 Higashi Sanban Cho, Sendai.

Booth, Rev. Eugene S., D.D., & W., 1879, RCA, (Retired) 830 West 179th St., New York, U.S.A.

Bosanquet, Miss A. C., 1892, CMS, 51 Minami Cho, 6 Chome, Aoyama, Tokyo.

Bott, Rev. G. E., & W., 1921, MCC, 23 Kamitomizaka Cho, Koishikawa Ku, Tokyo.

Bouldin, Rev. G. W., D.D., & W., 1906, SBC, Itozu, Seinan Jo Gakuin, Kokura.

Bowen, Miss Georgene, 1925, UGC, 50 Takata Oimatsu Cho, Koishikawa, Tokyo.

Bowles, Mr. Gilbert & W., 1901, 1893, AFP, 30 Koun Cho, Mita, Shiba Ku, Tokyo (Tel. Takanawa 2143).

Bowman, Miss N. F. J., 1907, MSCC, 5 Shirakabe Cho, 1 Chome, Nagoya.

Boyd, Miss H., SPG, 1912, 25 Wakamatsu Cho, Ushigome Ku, Tokyo.

Boyd, Miss Louisa H., 1902, PE, 26 Wakamatsu Cho, Ushigome Ku, Tokyo.

Boydell, Miss K. M., 1919, CMS, 101 Takashi Cho, Kagoshima.

Brady, Rev. J. Harper, & W., 1917, PS, 602 Eikokuji Cho, Kochi, Shikoku.

Braithwaite, Mr. G. Burnham, 1923 & W., 1922, AFP, 14 Mita Dai Machi, 1 Chome, Shiba, Tokyo.

Braithwaite Mr. George, 1886, JBTS, 5 Hikawa Cho, Akasaka Ku, Tokyo.

Braithwaite, Mrs. George 1909, JEB, 5 Hikawa Cho, Akasaka Ku, Tokyo.

Branstad, Mr. K. E., 1924, PE, St. Paul's University, Ikebukuro, Tokyo.

Bridle, Rev. G. A., All Saint's Chaplaincy, SPG, 53 Nakayamate Dori, 3 Chome, Kobe.

Brokaw, Rev. H., D.D., & W., 1896, PN, Ichijo Dori Muromachi Nishi, Ichijo, Kyoto.

Brown, Mr. F. H. & W., 1913, YMCA-A, Seinenkai, Hakkeizaka, Omori, Tokyo Fu.

Brumbaugh, Rev. T. T. & W., 1924, MEFB, Hirosaki.

Bruner, Mr. G. W. & W., 1920, MEFB, (A), 150 Fifth Ave., New York.

Buchanan, Rev. D. C. & W., PN, (A), 317 Fairmount Ave., Winchester, Va, U.S.A.

Buchanan, Miss Elizabeth O., RS., Shiyakusho Mae, Gifu.

Buchanan, Rev. P. W. & W., PS, 37 Aoi Cho, Higashi Ku, Nagoya.

Buchanan, Rev. Wm. C., D.D., 1891, PS, Shiyakusho Mae, Gifu.

Buchanan, Rev. Walter McS., D.D., & W., 1895, PS. 2189 Fukiai Cho, Kobe.

Buckland, Miss E. Ruth, 1924, PS, Kinjo Jo Gakko, Nagoya.

Bull, Rev. E. R. & W., 1911, MEFB, (A), 150 Fifth Ave., New York, U.S.A.

Buncombe, Rev. W. P. & W., 1888, CMS (Retired), 7 Sasugaya Cho, Koishikawa Ku, Tokyo.

Bermeister, Miss Margaret, 1926, MEFB, 4 Aoyama Gakuin, Tokyo.

Burnett, Miss Eleanor L., 1920, ABCFM, Kobe College, Yamamoto Dori, 4 Chome, Kobe.

Burnside, Miss Ruth, 1923, PE, 4 St. Paul's University, Ikebukuro, Tokyo.

Burr, Miss Frances K., 1926, ABF, 59 Naka Yamate Dori, Rokuchome, Kobe.

Bushe, Miss S. L. K., 1921, CMS, Takajo Cho Amagasaki.

Buss, Miss Florence V., 1922, RCA, 37 Bluff, Yokohama.

Butler, Miss B., 1921, JRM, (A) "Sendai House," 16 Alexandra Road, Birkenhead, Cheshire, England.

Buzzell, Miss Annie S., 1892, ABF, Tono, Iwate Ken, (F.C., Sendai 3292).

C

Caldwell, Mr. H. L., 1924, PE, St. Paul's University, Ikebukuro, Tokyo.

Callahan, Rev. W. J. & W., 1891, MES, 10 Ichiban Cho, Matsuyama.

Callbeck, Miss Louise, 1921, MCC, (A), Central Bedegue, P. E. I., Canada.

Camp, Miss Evelyn A., 1916, ABF, Joshi Shin Gakko, Imasato Machi, Higashi, Yodagawa Ku, Osaka.

Cannell, Miss Mona C., 1922, PE, (A), 281 Fourth Ave., New York, U.S.A.

Carisen, Deaconess V. D., 1909, PE, Aoba Jo Gaku-in, 69 Motoyanagi Cho, Sendai.

Carison, Rev. C. E. & W., 1913 SAM, Ito, Izu.

Carpenter, Miss M. M., 1895, ABF, 72 Myogadani, Koishikawa Ku, Tokyo.

Carroll, Miss Sallie, 1926, MES, 35 Nakayamate Dori, 4 Chome, Kobe.

Cary, Miss Alice, 1915, ABCFM, Morigu, Taisha Mura, Muko Gun, Hyogo Ken.

Cary, Rev. Frank & W., 1916, 1909, ABCFM, 5 Tomioka Cho, 3 Chome, Otaru.

Cary, Rev. Henry M., & W., 1924, UGC, 1752 Higashi Nakano, Tokyo Fu.

Chapin, Miss Louise, 1919, PN, (A), 4009 Harrington Ave., Oakland, Cal., U.S.A.

Chapman, Rev. E. N. & W., 1917, 1916, PN, Shingu, Wakayama Ken.

Chapman, Rev. C. K. & W., PN, Nisen Nishi Ichi Go, Chikabumi, Asahigawa.

Chapman, Rev. J. J., & W., PE, Tsu, Ise.

Chappell, Rev. James, & W., 1895, PE, (A), c/o Church Missions House, 281 Fourth Ave., N. Y., U.S.A.

Chappell, Miss M. H., 1912, MEFB, 9 Aoyama Gakuin, Shibuya Machi, Tokyo Fu.

Chappell, Miss Constance, S., Woman's Christian College, Iogi Mura, Tokyo Fuka.

Chase, Miss Laura, 1915, MEFB, 4 Aoyama Gaku-in, Tokyo.

Cheal, Dr. Percival, M. R. C. S., L. R. C. P., & W., 1919, EPM, Shinro Hospital, Tainan, Formosa.

Cheney, Miss Alice, 1915, MEFB, Iai Jo Gakko, Hakodate.

Chape, Miss D. M., 1917, SPG, 108 Zoshigaya, Koishikawa Ku, Tokyo.

Clark, Miss A., 1924, JEB, Maizuru, Tokyo Fu.

Clark, Rev. E. M., & W., 1920, PN., Sumiyoshi Machi, Sumiyoshi Ku, Osaka.

Clark, Miss L. M., 1919, MCC, (A), 129 William St., N. Chatham, Ont., Canada.

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Courtice, Miss L. K., 1914, MEFB, Hirosaki Jo Gakko, Hirosaki.

Courtice, Miss Sybil R., 1910, MCC, Eiwa Jo Gakko, Shizuoka.

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Juergensen, Mr. J. W. & W., 1919, AG, 349 Aza Iwabuchi Cho Akabane, Tokyo Fu.
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Kellam, Miss Lucille C., 1923, PE, St. Luke's Hospital, Tsukiji, Tokyo.
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McKim, Rev. J. Cole, & W., 1914, PE, 20 Inari Machi, Kita Ku, Osaka.

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McLachlan, Miss Annie May, 1924, MCC, Shizuoka.

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McWilliams, Rev. W. R., & W., 1916, MCC, 14 Nakatakajo Machi, Kanazawa.

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Stegeman, Rev. H. V. E., & W., 1917, RCA, Meiji Gakuin, Tokyo.
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Whiting, Rev. M. M. & W., 1912, MCC, Kwansai Gakuin, Kobe, (Tel. Sannomiya 6308).

Whitney, Mrs. Mary C., 1886, Ind., (A), U.S.A.

Wilbur, Mr. H. A. & W., 1925, YMCA-A, 22 Fujimi Cho, 5 Chome, Kojimachi Ku, Tokyo.

Wilcox, Miss Edith F., 1904, ABF, (A) c/o W. A. B. F. M. S., 276 5th Ave., N.Y., U.S.A.

Wilkes, Mr. A. Paget, & W., 1899, JEB, (A), 55 Gower St., London, W.C.I. England.

Wilkinson, Rev. A. S., & W., 1905, MCC, Nishi Kusabuka Cho, Shizuoka.

Wilkinson, Mr. C. S., & W., 1912, JEB, 27 Okano Machi, Fukuchiyama, Kyoto Fu.

Wilkinson, Miss Jessie, M. G., 1919, ABF.

Williams, Miss A. B., 1910, MES, Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Ku, Osaka.

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Williams, Miss Mary E., 1897, MP, 105 Tamanori Cho, Atsuta, Nagoya.
Williams, Miss T., 1913, SPG, Koran Jo Gakko, Sanko Cho, Shiba Ku, Tokyo.
Williamson, Rev. E., & W., 1924, EC, Koriyama Fukushima Ken.
Williamson, Miss Jeanie, 1926, JRM, 162 Kita Yoban Cho, Shiba Ku, Tokyo.
Williamson, Rev. N. F., & W., 1918, 1919, SBC, 135 Kyo Machi, 2 Chome, Kumamoto.
Wilson, Miss Eleanor, 1925, ABCFM, 486 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
Wilson, Miss Heloise L., RCUS,, 35 Uwa Cho, Sendai.
Wilson, Rev. W. A., & W., 1890, MES, 113 Kunitomi, Okayama.
Winn, Rev. M. C., & W., 1916, PN, 34 Tobiume Cho, Kodatsuno, Kanazawa.
Winn, Miss M. S., 1881, Ind., Seoul, Korea.
Winn, Rev. T.C., D.D., & W., PN, (Retired) (A) 43 Walnut Lane, Germantown, Penn., U.S.A.
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Woodard, Rev. W. P., & W., 1921, ABCFM, 10 Kita Ichijo, Higashi 6 Chome, Sapporo.
Woodbridge, Mr. W. F., 1914, Ind., Kaibara, Hikami Gun, Hyogo Ken.
Woodsworth, Rev. H. F., & W., 1911, MCC, (A), The United Church of Canada, Mission Rooms, Wesley Building, Toronto Can.
Woodworth, Rev. . D., & W., 1892, CC, 26 Kasumi Cho, Azabu Ku, Tokyo.
Woolley, Miss Alice, 1925, Ind. 3840 Home Cho, Tachikawa, Tokyo Fu.
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Wright, Miss Ada H., 1897, Ind., C.E., 436 Furu Shinyashiki, Kumamoto.
Wylie, Miss M. L., 1905, CMA, Futami Gun, Kisa Machi, Hiroshima Ken.
Wynd, Rev. Wm. O., 1891, & W., 1894, ABF', 257 Nakazato, Takinogawa, Tokyo Fu.
Wythe, Miss K. Grace, 1909, MEFB, 33 Arato Machi, Fukuoka.

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Young, Miss Mariana, 1897, MEFB, 11 Oura, Nagasaki.
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Zaugg, Rev. E. H., Ph., & W., 1903, RCUS, 69 Kata Hira Machi, Sendai.
Ziemann, Rev. P. P. W., 1920, & W, 1921, ABF, 22 Go Chome, Fujimi Cho, Kojimachi Ku, Tokyo.

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Akita Shi, Akita Ken.

Andrews, Rev. E. L., & W., PE.
Humphreys, Miss Marian, PE.
Lehman, Miss Lois, UCMS.
McCall, Rev. C. F., & W., UCMS.
Nace, Rev. I. G., & W., RCUS.
Smyser, Rev. M. M.. Ind.
Trout, Miss Jessie M., UCMS.

Amagasaki, Hyogo Ken.

Bushe, Miss S. L. K., CMS.
Cox, Miss A.M., CMS.

Aomori Shi, Aomori Ken.

Spencer, Miss Gladys, PE.

Asahigawa Shi, Hokkaido.

Chapman, Rev. G. K., & W., PN.
Hughes, Miss A. M., CMS.
Walsh, Rev. J. G., & W., CMS.

Ashiya, Hyogo Ken.

Hager, Rev. S. E., D.D., & W., MES.
Hepner, Rev. C. W., & W., LCA.
Keen, Miss E. M., CMS.
Meyers, Rev. J. T., D.D., & W., MES.
Scott, Rev. J. H., & W., ABF.
Worth, Miss Ida M., MES.

Beppu, Oita Ken.

Floyd, Rev. Arva C., & W., MES.

Chiba, Chiba Ken.

Harrison, Rev. E. R., & W., SPG.
Hitchinson, Rev. E. G., & W., CMS.
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Wordsworth, Miss, SPG.

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Killam, Miss Ada, MCC.
Staples, Miss M. M., MCC.

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Baker, Miss Effie, SBC.
Bouldin, Rev. G. W., & W., SBC.
Conrad, Miss Florence, SBC.
Cowl, Rev. J., & W., CMS.
Dozier, Rev. C. K., & W., SBC.
Faucette, Mr. Thomas W., YMCA-T

Fulghum, Miss S. F., SBC.
Hagen, Miss Alice, MEFB.
Howey, Miss Harriet M., MEFB.
Lea, Bishop Arthur, & W., CMS.
Norman, Rev. F. W., & W., LCA.
Peet, Miss A. E. MEFB.
Rowlands, Rev. F. W., & W., Ind.
Shirk, Miss Helen, LCA.
Spencer, Rev. R. S., & W., MEFB.
Wythe, Miss K. G., MEFB.

Fukushima Shi, Fukushima Ken.

Gibson, Miss Martha, UCMS.
Hendricks, Rev. K. C., & W., UCMS.
Young, Rev. & W., UCMS.

Fukuyama Shi, Hiroshima Ken.

Francis, Mr. T. R., & W., CMA.

Gifu Shi, Gifu Ken.

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Buchanan, Rev. Wm. C., PS.
Moore, Rev. L. W., & W., PS.

Kawagoe.

Ranson, Deaconess Anna L., PE.

Omi-Hachiman, Shiga Ken.

Hines, Mr. W. E., & W., OMJ,
Jamieson, Miss Madeline, OMJ.
Parmelee, Miss H. F., ABCFM, (Retired).
Vories, Mrs. Julia E., OMJ.
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Hakodate Shi, Hokkaido.

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Goodman, Miss Z. E.,
Curry, Miss Olive, MEFB.

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Coates, Rev. H. H., MCC.
Veazey, Miss M. A., MCC.

Hibarigaoka, Hyogo Ken.

McGill, Miss M. S. Ind.

Hikone, Shiga Ken.

Sinclair, Mr. G. M., YMCA-T.

Himeji Shi, Hyogo Ken.

Acock, Miss A. A., ABF.
Bixby, Miss A. C., ABF.
Jenkins, Miss Louise F., ABF.
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Gard, Miss B. A., MEFB.
Hittle, Miss Dorothy, PE.
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Taylor, Miss Erma, MEFB.

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MES.
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Hitachi, Omiya, Ibaraki Ken.

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Hojo, Boshu, Chiba Ken.

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Minkkinen, Rev. T., LEF.

Imaichi Machi, Shimane Ken.

Green, Rev. C. P., & W., CMA.

Ito, Izu.

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Kaibara, Hyogo Ken.

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Buchanan, Rev. Percy, & W., PS.
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Lippard, Miss Faith, LCA.
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Moss, Miss Blanche, ABCFM.
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Kochi Shi, Kochi Ken.

Brady, Rev. J. H., & W., PS.
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Smith, Miss Frederica, PE.

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Smith, Miss I., JEB.

Smith, Miss Marie, PBW.

Soal, Miss A., JEB.

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Welte, Miss Jane M., PE.

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Maebashi Shi, Gumma Ken.

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McKim, Miss Bessie, PE.

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Matsuyama Shi, Ehime Ken.

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Gulick, Mr. Leeds, & W., ABCFM.
Hoyt, Miss O. S., ABCFM.
Merrill, Miss Katherine ABCFM.
Sawyer, Miss Esther, CMA.

Matsuye Shi, Shimane Ken.

Nash, Miss Elizabeth, CMS.

Matsuzaka Shi, Mie Ken.

Morgan, Miss A. E., PN.

Mito Shi, Ibaraki Ken.

Evans, Rev. C. H., & W., PE.
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Nicholson, H. V., & W., AFP.
Sharpless, Miss E. F., AFP.

Miyaji, Kumamoto Ken.

Freeth, Miss F. M., CMS.

Miyazaki, Miyazaki Ken.

Clark, Rev. C. A., ABCFM.
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Moji Shi, Fukuoka Ken.

Lynn, Rev. J. A., & W., LCA.

Morigu, Taisha Mura, Muko Gun, Hyogo Ken.

Curtis, Miss Edith, ABCFM.
Mooar, Miss Eva A., ABCFM.
Reeves, Miss Grace, ABCFM.
Wilson, Miss Eleanor, ABCFM.

Morioka Shi.

Schroer, Rev. G. W., & W., RCUS.

Muroran Shi, Hokkaido.

Hughes, Miss A. M., CMS.

Nagano Shi, Nagano Ken.

Callbeck, Miss Louise, MCC.
Makeham, Miss S. E., MSCC.
McLeod, Miss Annie O., MCC.
Norman, Rev. Daniel, D.D., & W., MCC.
Waller, Rev. J. G., & W., MSCC.

Nagasaki Shi, Nagasaki Ken.

Ashbaugh, Miss Adella M., MEFB.
Couch, Miss Helen, MEFB.
Darrow, Miss F., RCA.
Davis, Miss L. L., MEFB.
Fehr, Miss V. J., MEFB.
Hoekje, Rev. Willis G., & W., RCA.
Hoeksema, Mr. Martin, RCA.

Krider, Rev. W. W., & W., MEFB.

Mills, Mr. E. O., & W., SBC.

Peckham, Miss C. S., MEFB.

Place, Miss P. A., MEFB.

Ruigh, Rev. D. C., & W., RCA.

Shafer, Miss Bessie Jane, RCA.

West, Rev. R. E., & W., MEFB.

White, Miss Anna Laura, MEFB.

Young, Miss Mariana, MEFB.

Nagoya Shi, Aichi Ken.

Auman, Rev. J. C., & W., MP.

Biddison, Mr. William, YMCA-T.

Bielefeldt, Mr. Talbot. YMCA-T.

Blakeney, Miss Bessie, PS.

Bowman, Miss N. F. J., MSCC.

Buckland, Miss E. Ruth, PS.

Dayton, Mr. Charles S., YMCA-T.

Hawkins, Miss Frances, MSCC.

Hempstead, Miss E. L., MP.

Kirtland, Miss Leila G., PS.

Knudten, Rev. A. C., & W., LCA.

Layman, Rev. H. L., & W., MP.

McIlwaine, Rev. W. A., & W., PS.

McKenzie, Rev. A. P., & W., MCC.

Smythe, Rev. L. C. M., & W., PS.

Spencer, Rev. V. C., MSCC.

Trent, Miss E. M., MSCC.

Warner, Rev. Paul F., MP.

Williams, Miss Mary E., MP.

Nakatsu Machi, Oita Ken.

Shaver, Rev. I. L., & W., MES.

Nara Shi.

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Schereschewsky, Miss. Caroline, PE.

Niigata Shi, Niigata Ken.

Downs, Rev. A. W., & W., ABCFM.

Nikko, Tochigi Ken.

Mann, Miss Irene P., PE.

Nishinomiya, Hyogo Ken.

Mann, Rev. J. C., & W., CMA.

Straub, Miss Mae. AG.

Nobeoka, Miyazaki Ken.

Painter, Rev. S., & W., CMS.

Nogata Machi, Fukuoka Ken.

Horne, Miss A. C. J., CMS.

Nokkeushi, Hokkaido.

Pierson, Rev. G. P., & W., PN.

Numazu Shi, Shizuoka Ken.

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Somervell, Miss M., SPG.

Obama, Fukui Ken.

Denton, Miss A. Grace, PE.

Odawara, Kanagawa Ken.

Davidson, Mr. Ronald YMCA-T.
Woodsworth, Miss, SPG.

Ogaki Shi, Gifu Ken.

Bazley, Miss M., JEB.
Gillespy, Miss J., JEB.

Ogi, Saga Ken.

Powlas, Miss Annie, LCA.

Oita Shi, Oita Ken.

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Gist, Miss Annette, MES.
Peeke, Rev. H. V. S., D.D., & W., RCA.
Sells, Miss E. A. P., CMS.
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Tumlin, Miss Mozelle, MES.

Okaya, Suwa Gun, Nagano Ken.

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Okayama Shi, Okayama Ken.

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Wilson, Rev. W. A., & W., MES.

Okazaki Shi, Aichi Ken.

Patton, Miss Florence D., PS.
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Omiya, Saitama Ken.

Upton, Miss E. F., PE.

Omuta Shi, Fukuoka Ken.

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Osaka Shi and Osaka Ku.

Alexander, Miss Sallie, PN.
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Aylard, Miss Gertrude D., FMA.
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Fulton, Rev. G. W., & W., PN.
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Gorbold, Mrs. R. P., PN.
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Bowles, Mr. Gilbert, & W., Tokyo.

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Dixon, Miss Alice L., Tokyo.

Hawkins, Miss Violet R. Tokyo.

Newlin, Miss Edith, Tokyo.

Nicholson, Mr. Herbert, & W., Ibaraki Ken.

Rhoads, Miss Esther B., (A)

Sharpless, Miss Edith F., Ibaraki Ken.

5. Australian Board of Missions (Anglican).

Harrison, Rev. E. R., & W., Chiba.

6. Assembly of God.

Barton, Miss Nellie, Kobe.
Bender, Rev. Gordon R., & W., Tokyo Fu.
Dithridge, Miss Harriet, Tokyo Fu.
Juergensen, Miss Agnes, Tokyo Fu.
Juergensen, Miss Marie, Tokyo. Fu.
Juergensen, Rev. J. W. & W., Tokyo Fu.
Munroe, Rev. Alex, & W., Tokyo Fu.
Straub, Miss Mae, Kobe.
Taylor, Mrs. Mary, Kobe.
Wengler, Miss Jessie, Tokyo Fu.

7. Bible Societies.

Aurell, Rev. K. E., & W., Tokyo.
Parrott, Mr. P., & W., Kobe.

8. Mission Board of the Christian Church.

Crew, Miss Anglie, Sendai.
Fry, Rev. E. C., & W., Utsunomiya.
Garman, Rev. C. P., & W., Tokyo.
McKnight, Rev. W. Q., & W., Sendai.
Stacy, Miss M. R., Sendai.
Woodworth, Rev. A. D., & W., Tokyo.

9. Church of God.

Miller, Mr. Adam W.

10. Christian Literature Society.

Wainright, Rev. S. H., & W., Tokyo.

11. Christian and Missionary Alliance

Barber, Rev. W. A. & W., (A)
Dievendorf, Mrs. Fukuyama.
Francis, Rev. T. R. & W., Hiroshima.
Francis, Miss Mable R., Matsuyama.
Frehn, Mr. C., & W., Hiroshima.
Green, Rev. C. P., & W., Shimane Ken.
Lindstrom, Rev. H. & W., Kobe.
Petrie, Rev. A. & W., (A)
Southard, Mr. P. & W., (A)
Wylie, Miss M. L., Hiroshima Ken.

12. Church Missionary Society.

Baggs, Miss M. C., Osaka.
Baker, Miss E. M., Osaka.
Batchelor, Ven. John, D.D., & W., Sapporo, (Retired)
Bosanquet, Miss A. C., Tokyo.
Bushe, Miss S. L. K., Amagasaki.
Buncombe Rev. W. P., & W., Tokyo. (Retired)
Colborne, Mrs. S. E., Boshu, (Retired)
Cox, Miss A. M., Amagasaki.
Hamilton, Miss K., Tokyo.
Heaslett, Rt. Rev. S., & W., (A)
Henty, Miss A. M., Tokyo.
Howard, Miss R. D., (A)

Hughes, Miss A. M., Asahigawa.

Hutchinson, Rev. E. G., & W., Chiba Ken.

Keen, Miss E. M., Hyogo Ken.

Lane, Miss E. A., (A)

Lawrence, Miss F. H., Kure.

Mann, Rev. J. C., Nishinomiya.

Mann, Mrs. J. C., (A)

Moule, Rev. G. H., & W., (A)

Nash, Miss E., Matsuye.

Norton, Miss E. L. B., Sapporo.

Pickard-Cambridge, Rev. C. O. & W., Tottori Ken.

Preston, Miss E. D., (A)

Rawlings, Rev. G. W. & W., Osaka.

Roberts, Miss A., Tokyo. Tokushima.

Scott, Rev. J. J. & W.

Smalley, Rev. F. A., & W., Tokyo.

Tapson, Miss M., Tokyo Fu. (Retired)

Tristram, Miss K., Osaka.

Walsh, Rev. G. J. & W., (A)

Walton, Rev. W. H. M., & W., Tokyo.

Williams, Miss A. S., Osaka.

Worthington, Miss H. J., Kure.

14. Evangelical Church of North America.

Bauernfeind, Miss Susan, Tokyo.

Gamertsfelder, Miss Ina, Tokyo.

Hammel, Miss Esther, Tokyo.

Hertzler, Miss Vera, Tokyo.

Kramer, Miss Lois F. Tokyo.

Knecklich, Miss Gertrude E,. Tokyo Fu.

Leininger, Rev. Albert A. & W., Tokyo Fu.

Mauk, Miss Laura, (A).

Mayer, Rev. Paul S. & W., Tokyo Fu.

Ranck, Miss Elmina, (A).

Schirmer, Miss Kathryn, Osaka.

Schweitzer, (A) Miss Edna.

Thede, Rev. Harvey, & W., (A).

Williamson, Rev. Everette & W., Fukushima Ken.

15. General Mission Board of the Free Methodist Church of North America.

Aylard, Miss Gertrude, (A).

Millican, Rev. Roy W., & W., Kobe.

Pickens, Miss Lillian O., Awaji.

Mylander, Miss Ruth, Osaka.

Wagner, Rev. H. H. & W., Awaji.

Warren, Rev. Frank F., & W., Osaka.

17 Independent Workers.

Andrews, Miss Sarah, Shizuoka Shigai.

Bixler, Mr. O. D. & W., (A).

Craig, Mr E. R., & W., Tokyo.

Cribb, Miss E. R. Osaka.

Cypert, Miss Lillie, Tokyo.

Ellis, Mr. Charles, Kochi.
Ewing, Miss Hettie Lee, Tokyo.
Gillett, Miss E. R., Tokyo Fu.
Gox. Mr. Harry R., & W., (A).
Gox, Mr. Herman J. & W., Ibaraki Ken.
Gubbins, Miss, Kagoshima.
Harding, Miss Cecile, Osaka.
Madden, Rev. M. B. & W., Osaka.
Mennedy, Miss Clara E., Tokyo.
McCaleb, Mr. J. R., & W., Tokyo.
McGill, Miss Mary Buchanan, Osaka Fu.
Macdonald, Miss Caroline, Tokyo.
Miller, Miss Alice, Tokyo.
Morehead, Mr. B. D., & W., Ibaraki Ken.
Richards, Mr. W. A., Yamaguchi.
Rhodes, Mr. E. A., & W., (A).
Rupert, Miss Nettie L., Kobe.
Sarvis, Prof. H. C. & W., Tomio.
Smyser, Rev. M. M., Akita Ken.
Smyser, Mrs. M. M., (A).
Gale, Mrs. Emma, Tokyo Fu.
Hare, Rev. Edward W., Tokyo Fu.
Woodbridge, Mr. W. F., Tamba.
Wooley, Miss Alice, Tokyo Fu.

18. Japan Evangelistic Band.

Ballard, Miss B., Tokyo.
Bazeley, Miss Mary, Hyogo Ken.
Bazeley, Miss Rose, Tokyo.
Boden, Miss M., Kobe.
Bee, Mr. Wm., Tokyo Fu.
Braithwaite, Mrs., Tokyo.
Clark, Miss A., Kyoto Fu.
Coles, Miss M. Tokyo Fu.
Cuthbertson, Mr. J., & W., Kobe.
Dyer, Mr. A. L. & W., Kyoto Fu.
Gillespy, Miss J. C., Hyogo Ken.
Harris, Mr. R. W. & W., (A).
Hoare, Miss D., Tokyo Fu.
Jones, Mr. T. J. & W., Kobe.
Kerr, Mr. J. T. H. & W., Hyogo Ken.
Soal, Miss A., Kyoto Fu.
Smith, Miss I. W., (A).
Thornton, Rev. & W., (A).
Wilkes, Mr. A. Paget, & W., (A).
Wilkinson, Mr. C. S., & W., Kyoto Fu.

19. Japan Book and Tract Society.

Braithwaite, Mr. George, & W., Tokyo.

21. Japan Rescue Mission.

Hesketh, Miss Ellen, Sendai.
Hetherington, Miss Nellie, Sendai.
Kirkaldy, Miss Minnie, Osaka.

McInnes, Miss Barbara, Sendai.
Saville, Miss Rose, Sendai.
Thornton, Mr. Harrison, & W., Sendai.
Whiteman, Miss Mary, Sendai.
Williamson, Miss Jeanie, Sendai.

22. Kumiai Kyokwai. (Congregational)

23. Board of Foreign Missions of the United Lutheran Church in America.

Akard, Miss Martha B., Kumamoto.
Bach, Rev. D. G. M., & W., Kumamoto.
Beers, Miss Grace M., Tokyo.
Gray, Rev. L. G. & W., (A).
Heins, Rev. F. W., & W., Saga.
Hendrickson, Miss Reba M., (A).
Hepner, Rev. Chas. W. & W., Hyogo Ken.
Horn, Rev. Edward T. & W., Tokyo Fu.
Knudten, Rev. A. C. & W., Nagoya.
Lippard, Rev. C. K., D. D., & W., (A).
Lippard, Miss Faith, Kobe.
Linn, Rev. John K. & W., (A).
Linn, Rev. J. A., & W., Moji.
Marder, Miss Martha M., Tokyo.
Miller, Rev. L. S. G., D. D., & W., Kumamoto.
Nielsen, Rev. J. P. & W., Tokyo Fu.
Norman, Rev. C. E. & W., Fukuoka.
Potts, Miss Marion, E., Kumamoto.
Powlas, Miss Maude, Kumamoto.
Powlas, Miss Anne, Kumamoto.
Schillinger, Rev. Geo. W. & W., Kumamoto.
Shirk, Miss Helen M., Fukuoka.
Sowers, Rev. George, & W., (A).
Stirewalt, Rev. A. J., D. D., & W., Tokyo.
Thoren, Miss Amy, Tokyo.
Thorlaksson, Rev. S. C. & W., Kurume.

24. The Lutheran Gospel Association of Finland.

Airo, Miss Jenny, (A).
Karen, Rev. A. & W., Nagano Ken.
Lingren, Rev. R. & W., (A).
Minkkinen, Rev. T. & W., (A).
Niemi, Miss Tyyne, Tokyo.
Salonen, Rev. K. E. & W., Tokyo.
Savolainen, Rev. V. & W., (A).
Tammio, Rev. Kr. & W., (A).

25. United Church of Canada. Woman's Missionary Society.

Allen, Miss A. W., Tokyo.
Armstrong, Miss M. E., Toyama.

Bates, Miss E. L., (A).
Bishop, Miss Annie, B., (A).
Callbeck, Miss Louise, (A).
Courtice, Miss Sybil R., Shizuoka.
Drake, Miss K. J., Tokyo.
Fullerton, Miss M. S., Tokyo.
Gillespie, Miss Jean, Fukui.
Govenlock, Miss I., Shizuoka.
Greenbank, Miss K. M., Kofu.
Hamilton, Miss G. F., Tokyo.
Harper, Miss Ruth, Shinshu.
Hurd, Miss H. R. Tokyo.
Jost, Miss H. J. Tokyo.
Keagey, Miss M. D., Kofu.
Killam, Miss Ada., Fukui.
Lackner, Miss E. A., Tokyo.
Lediard, Miss Ella, Kanazawa.
Lindsay, Miss O. C., Shizuoka.
McLachlan, Miss A., May, Shizuoka.
McLead, Miss Anna O., Nagano.
Megaffin, Miss B. I., Tokyo.
Pinsent, Mrs. A. M., Tokyo.
Robertson, Miss M. A., Tokyo.
Rorke, Miss Luella, Shizuoka.
Ryan, Miss Esther L., Kofu.
Scott, Miss Mary, Shinshu.
Scruton, Miss Fern, Kofu. Shoka.
Simpson, Miss M., (A).
Staples, Miss Marie, (A).
Strothard, Miss Alice, O., (A).
Tait, Miss Sadie O., Kanazawa.
Tweedie, Miss E. G., Toyama.
Veazey, Miss M. A., Hamamatsu.

General Board of Missions.

Ainsworth, Rev. F., & W., Toyama.
Armstrong, Rev. R. C., & W., (A).
Bates, Rev. C. J. L., & W., Kobe.
Bott, Rev. G. E., & W., Tokyo.
Coates, Rev. H. H., & W., Hamamatsu.
Cragg, Rev. W. J. M., & W., (A).
Hennigar, Rev. E. C., & W., (A).
Hilliard, Rev. F., & W., Kobe.
Holmes, Rev. C. P., & W., Fukui.
McKenzie, Rev. D. R., & W., Tokyo.
McKenzie, Rev. A. P., & W., Nagoya.
McWilliams, Rev. W. R., & W. Kanazawa.
Norman, Rev. D., & W., Nagano.
Norman, Miss L., Kobe.
Outerbridge, Rev. H. W., & W., (A).
Price, Rev. P. G., & W., Tokyo.
Tench, Rev. G. R., & W. Kobe.

Whiting, Rev. M. M., & W., Kobe.

Wilkinson, Rev. A. T., & W., Shizuoka.

Woodsworth, Rev. H. F., & W., (A).

26. Board of Foreign Missions of the Methodist Episcopal Church.

(a) Japan Mission Council.

Alexander, Rev. R. P. & W., Tokyo.

Berry, Rev. A. D., Tokyo.

Bishop, Rev. Charles, & W., Tokyo, (Retired).

Brumbaugh, Rev. T. T., & W., Hirosaki.

Bruner, Mr. G. W., & W., (A).

Bull, Rev. E. R., & W., (A).

Coe, Miss O. M., Tokyo.

Draper, Rev. G. F. & W., Yokohama.

Fairclo, Miss Nell, (A).

Gealy, Rev. F. D. & W., Tokyo.

Heckelman, Rev. F. W. & W., (A).

Iglehart, Rev. F. W. & W., Hirosaki.

Iglehart, Rev. C. W. & W., Tokyo.

Ihde, Rev. W. A., & W., (A).

Krider, Rev. W. W., & W., Nagasaki.

Luthy, Rev. S. R. & W., Sendai.

Martin, Mr. J. V., & W., Tokyo.

Moon, Miss M. B., Tokyo.

Scott, Rev. E. N. & W., Tokyo.

Shacklock, Rev. F. R., & W., (A).

Shaw, Rev. M. R., & W., Tokyo.

Spencer, Rev. D. S., & W., Kumamoto, (Retired)

Spencer, Rev. R. S., Fukuoka.

Thompson, Rev. E. W., & W., Tokyo.

Welch, Bishop Herbert & W., (A).

West, Rev. R. E. & W., Nagasaki.

(b) East Japan Woman's Conference.

Alexander, Miss Virginia Elizabeth, Sapporo.

Bailey, Miss Laura, Tokyo.

Burmeister, Miss Margaret, Tokyo.

Chase, Miss Laura, Tokyo.

Cheney, Miss Alice, Hakodate.

Curry, Miss Olive, Hakodate.

Daniel, Miss N. M., Tokyo.

Draper, Miss Winifred F., Yokohama.

Heaton, Miss Carrie A., Sendai.

Goodman, Miss Zora Eleanor, Hakodate.

Perry, Miss Harriet Louise, Sendai.

Russell, Miss M. H., Hirosaki.

Taylor, Miss Erma, Hirosaki.

Wagner, Miss Dora, Tokyo Fu.

(c) West Japan Woman's Conference.

Allbrecht, Miss Helen R. (A).

Ashbaugh, Miss Adella M., Nagasaki.

Davis, Miss Lois L. Nagasaki.

Fehr, Miss Vera, Nagasaki.

Finlay, Miss Alice L., Kagoshima.

Hagen, Miss Olice, Fukuoka.

Howey, Miss Harriel M., Fukuoka.

Kilburn, Miss Elizabeth H., Kumamoto.

Lee, Miss Elizabeth M., (A).

Lee, Miss Mabel, (A).

Paine, Miss Mildred A. (A).

Peckham, Miss C. S., Nagasaki.

Peet, Miss Azalia E. Fukuoka.

Place, Miss Pauline A., Nagasaki.

Starkey, Miss Bertha, (A).

Teague, Miss Carolyn M., Kumamoto.

White, Miss Anna Laura, Nagasaki.

Wythe, Miss Grace R., Fukuoka.

Young, Miss Mariana, Nagasaki.

27. Board of Foreign Missions of the Methodist Episcopal Church, South.

Anderson, Miss M. P., Kobe.

Bennett, Miss Nellie, (A).

Callahan, Rev. W. J. & W., Matsuyama.

Carroll, Miss Sallie, Kobe.

Cobb, Rev. J. B., & W., Kobe.

Cook, Miss M. M., Osaka.

Demaree, Rev. T. W. B., & W., Oita.

Finch, Miss M. D., Kure.

Fisher, Mr. Sterling, & W., Kobe.

Floyd, Rev. A. C., & W., Beppu.

Frank, Rev. J. W., & W., Uwajima.

Gaines, Miss N. B., Hiroshima.

Gains, Miss Rachel, Hiroshima.

Gist, Miss Annette, Oita.

Haden, Rev. T. H., Kobe.

Hager, Miss B. D., Osaka.

Hager, Rev. S. E., & W., Ashiya.

Hilburn, Rev. S. M., & W., Onomichi.

Holland, Miss C. Kobe.

Johnson, Miss Katherine Hiroshima.

Jones, Rev. H. P., Kobe.

Maddux, Miss Lois, Hiroshima.

Matthews, Rev. W. K., & W., Kobe.

Meyers, Rev. J. T. & W., Ashiya.

Mickle, Mr. J. J., Jr., & W., Kobe.

Newcomb, Miss Ethel, Osaka.

Newton, Rev. J. C. C., & W., (Retired) (A).

Ogburn, Rev. N. S., & W., Kobe.

Oxford, Mr. J. S., & W., Kobe.

Palmore, Rev. P. L. & W., Himeji.
Peavy, Miss Anne, Osaka.
Reed, Mr. J. P., & W., Kobe.
Rowland, Miss M. E. Kure.
Searcy, Miss M. G., Kure.
Shannon, Miss I. L. Hiroshima.
Shannon, Miss Katherine, Hiroshima.
Shaver, Rev. I. L., & W., Nakatsu.
Smith, Mr. Roy, & W., Kobe.
Stevens, Miss C. B., Kobe.
Stewart, Rev. S. A., & W., Hiroshima.
Towson, Miss Manie, Hiroshima.
Tumlin, Miss Mozelle, Oita.
Wainright, Rev. S. H., & W., (A).
Waters, Rev. G. L. Tokuyama.
Waters, Rev. H. M., & W., Kyoto.
Weakley, Rev. W. R., & W., (A).
Whitehead, Miss Mabel, Osaka.
Williams, Miss A. B., Osaka.
Wilson, Rev. W. A., & W., Okayama.
Worth, Miss I. M., (A).

28. Methodist Protestant Church.

Auman, Rev. J. C., & W., Nagoya.
Barns, Miss Helen V., (A).
Coates, Miss Alice L., Hamamatsu.
Hempstead, Miss Ethel L., (A).
Hodges, Miss Olive I., hama.
Layman, Rev. H. L., Nagoya.
Obee, Rev. F. I., & W., Tokyo.
Sampson, Miss Margueretta E., Yokohama.
Warner, Rev. Paul F., Nagoya.
Williams, Miss Mary E., Nagoya.
Wolfe, Miss Evelyn M., Yokohama.

29. Missionary Society of the Church of England in Canada.

Archer, Miss A. L., Ichinomiya, Owari.
Bowman, Miss N. F. J., Nagoya.
Clench, Miss M., Matsumoto.
Cooke, Miss M. S., (A).
Corey, Rev. H. H., & W., Okaya, Nagano Ken.
Hamilton, Miss F., (A).
Hamilton, Bishop H. J., & W., (A).
Hawkins, Miss F., Nagoya.
Harobin, Miss H. M., Matsumoto.
Isaac, Miss I. L., Takata.
Makeham, Miss S. E., Nagano.
Millman, Rev. R. M., & W., (A).
Moss, Miss A. F., Toyohashi.
Powles, Rev. P. S. C., & W., (A).

Robinson, Rev. C. C., & W., (A).

Shore, Miss G., (A).

Spencer, Rev. B. C., Nagoya.

Trent, Miss E. M., Nagoya.

Waller, Rev. J. G., & W., Nagano.

31. Nihon Kirisuto Kyokwai.

32. Nihon Methodist Kyokwai.

33. Nippon Sei Ko Kwai.

34. Omi Mission.

Hines, Mr. W. E., & W., Shiga Ken, Omi-Hachiman.

Jamieson, Miss Madeline, Omi-Hachiman.

Vories, Mrs. Julia E., Omi-Hachiman.

Vories, Mr. W. M. & W., Omi-Hachiman.

35. The Oriental Missionary Society.

Hitchcock, Mr. Floyd & W., Tokyo Fu.

36. Pentecostal Bands of the World.

Coote, Leonard W. & W., Osaka.

Fleming, Mr. Robert, & W., Osaka.

Fuselier, Miss Emma, (A).

Jackson, Miss Vera M., Osaka.

Jackson, Miss Mona H., Osaka.

Johnson, Mr. Theodor, Osaka.

Smith, Mr. H. E. & W., Kyoto.

Smith, Miss Marie, Kyoto.

37. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

(a) Missionary District of Kyoto.

Ambler, Miss (A).

Cannell, Miss Mona C., (A).

Chapman, Rev. J. J., & W., Mie Ken.

Denton, Miss A. Grace, Fukui Ken.

Disbrow, Miss Helen J., Kyoto.

Foote, Miss Edith L., (A).

McGrath, Miss E. S., Kyoto.

Lloyd, Rev. J. H. & W., Wakayama.

Neely, Miss C. J., Kyoto.

Morris, Rev. J. K. & W., Wakayama.

Paine, Miss M. R. (A).

Powell, Miss C. R. (A).

Skiles, Miss Helen, Kyoto.

Schereschewsky, Miss C., Nara.

Smith, Miss F., (A).

Smith, Rev. P. A., Shiga Ken.

Southworth, Dr. J. D., & W., Osaka.

Tetlow, Miss H. L. Kanazawa.

Van Kirk, Miss A. S., Osaka.

Welbourn, Rev. J. A., & W., Kyoto.

Welte, Miss J. M. Kyoto.

Williams, Miss H. R., Kyoto.

(b) Missionary Districts of North Tokyo and Tohoku.

Andrews, Rev. E. L. & W., (A).
Andrews, Rev. R. W. & W., Tochigi Ken.
Binsted, Rev. N. S. & W., Tokyo.
Bishop, Miss J. Arria Tokyo Fu.
Boyd, Miss Louisa H., Tokyo.
Branstad, Mr. K. E., Tokyo.
Burnside, Miss Ruth, Tokyo.
Caldwell, Mr. H. L. Tokyo.
Carlsen, Deaconess V. D., Sendai.
Chappell, Rev. James, & W., (A).
Clifford, Mr. Iola G., Sendai.
Cornwall-Legh, Miss Mary H., Gumma Ken.
Elliott, Dr. Mabel E., Tokyo.
Evans, Rev. Charles H. & W., Mito.
Foote, Mr. E. W., (A)
Gardiner, Miss Ernestine W., Tokyo.
Gray, Miss Gladys V., Utsunomiya.
Heywood, Miss C. Gertrude, Tokyo Fu.
Hittle, Miss Dorothy, Hirosaki.
Howell, Rev. N. H. Tokyo.
Humphreys, Miss Marian, Akita.
Kellam, Mrs. Lucile C., Tokyo.
Knapp, Deaconess S. T., Tokyo.
Lade, Miss Helen R. Tokyo.
Madeley, Rev. W. F., Sendai, (W. A)
McKechnie, Rev. A. R. & W., Tokyo.
McKim, Miss Bessie, Maebashi.
McKim, Rt. Rev. John & W., Tokyo.
McKim, Rev. John Cole & W., Koriyama.
McKim, Miss Nellie, (A).
Mead, Miss Bessie, Yamagata.
Mohler, Miss Anne M., Tokyo Fu.
Murray, Miss Edna B., Tokyo Fu.
Myers, Miss Margaret, Sendai.
Nuno, Miss Christine M., Tokyo.
Ranson, Deaconess Anna L., Kawagoe.
Reifsnider, Rt. Rev. C. S., & W., Tokyo.
Revell, Miss Rachel H., Tokyo Fu.
Rusch, Mr. Paul, Tokyo.
Russell, Miss Mildren P., Tokyo.
Schaeffer, Miss Mabel R. Tokyo Fu.
Spackman, Rev. H. C. & W., (A).
Spencer, Miss Gladys, Aomori.
St. John, Mrs. Alice C., Tokyo.
Teusler, Dr. R. B. & W., Tokyo.

38. Boards of Foreign Missions of the Presbyterian Church of the United States of America.

Alexander, Miss Sallie, Osaka Fu.
Ayres, Rev. J. B., & W., Osaka.

Bigelow, Miss G. S. Yamaguchi.

Brokaw, Rev. Harvey, & W., Kyoto.

Buchanan, Rev. D. C. & W., (A).

Chapman, Rev. E. N., & W., Asahigawa.

Clark, Rev. E. M., & W., Osaka.

Clarke, Miss S. F. Hiroshima.

Curtis, Rev. F. S. & W., Shimonoseki.

Daugherty, Miss L. G., Tokyo Fu.

Dosker, Rev. R. J. & W., (A).

Dunlop, Rev. J. G., Ise.

Dunlop, Mrs. J. G., (A).

Eaton, Miss A. G., Kanazawa.

Evans, Miss E. M., Sapporo.

Fulton, Rev. G. W., & W. (A).

Garvin, Miss A. E., (A) (Retired)

Gillilan. Miss B. E., (A).

Gorbold, Mrs. R. P. Osaka Fu.

Hail, Rev. J. B., & W., Wakayama, (Retired).

Halsey, Miss L. S., Tokyo.

Hereford, Rev. W. F. & W., Hiroshima.

Hereford, Miss Grace, Osaka.

Hannaford, Rev. H. L., & W., Tokyo.

Imbrie, Rev. Wm., & W., (A) (Retired).

Johnstone, Miss J. M., Shimonoseki.

Kerr, Rev. Wm. C., & W., (A).

Lake, Rev. L. S. & W., Sapporo.

Lamott, Rev. Willis C. & W., Tokyo.

Landis, Mrs. H. M. (A) (Retired)

Leavitt, Miss Julia, Ise. (Retired)

London, Miss M. H. Tokyo.

Mackenzie, Miss V. M., Sapporo.

MacNair, Mrs. T. M., (A) (Retired)

Martin, Rev. D. P. Yamaguchi.

McCrory, Miss C. H., (A).

McDonald, Miss M. D., (A).

Miles, Miss Mary, (A).

Milliken, Miss E. P., (A).

Monk, Miss A. M., Sapporo.

Morgan, Miss A. E., Ise.

Palmer, Miss H. M. (A).

Perkins, Miss M. O., Tokyo.

Peters, Miss Gertrude, Osaka.

Pierson, Rev. G. P., & W., Hokkaido.

Porter, Miss F. E., Kyoto.

Ransom, Miss M. H., Wakayama.

Reischauer, Rev. A. K., & W., Tokyo Fu.

Reiser, Miss A. I. Kaga, Kanazawa.

Riker, Miss Jessie, Ise.

Riker, Miss S. M., Sapporo.

Smith, Miss S. C., Sapporo., (Retired).

Thompson, Mrs. David, Tokyo, (Retired).

Van Aken, Miss H. E., Kanazawa, Kaga.

Van Horn, Rev. G. W., & W., (A) (Retired).

Walser, Rev. T. D. & W., Tokyo.

Wells, Miss L. A., (A).

West, Miss A. B., (A) (Retired).

Winn, Rev. M. C., & W., Kanazawa, Kaga.

Winn, Rev. T. C., & W., (A) (Retired).

39. Executive Committee of Foreign Missions of the Presbyterian Church in the United States.

(South)

(Southern Presbyterian)

Atkinson, Miss Maria J., Takamatsu.

Blakeney, Miss Bessie M., Nagoya.

Brady, Rev. J. H., & W., Kochi.

Buchanan, Miss Elizabeth O., Gifu.

Buchanan, Rev. P. W. & W., Nagoya.

Buchanan, Rev. W. McS., & W., Kobe.

Buchanan, Rev. W. C., Gifu.

Buckland, Miss Ruth E., Nagoya.

Cousar, Rev. J. E. & W., (A).

Currell, Miss Susan McD., (A).

Dowd, Miss Annie H., Kochi.

Erickson, Rev. S. M. & W., Takamatsu.

Fulton, Rev. S. P. & W., Kobe.

Gardner, Miss Emma Eve, (A).

Hassell, Rev. A. P. & W., Tokushima.

Hassell, Rev. J. W., & W., Marugame.

Jenkins, Rev. C. Rees, & W., Tokushima.

Kirtland, Miss Leila G., Nagoya.

Logan, Rev. C. A. & W., Tokushima.

Lumpkin, Miss Estelle, Tokushima.

McAlpine, Rev. R. E. & W., (A).

McIlwaine, Rev. W. A. & W., (A).

McIlwaine, Rev. W. B. & W., Kochi.

Moore, Rev. J. W. & W., Takamatsu.

Moore, Rev. Lardner W., & W., Gifu.

Munroe, Rev. H. H. & W., Takamatsu.

Myers, Rev. H. W. & W., Kobe.

Ostrom, Rev. H. C. & W., Kobe.

Patton, Miss Annie V., Toyohashi.

Patton, Miss Florence D., Okazaki.

Smythe, Rev. L. C. M., & W., Nagoya.

Van Dyke, Rev. P. S. & W., Okazaki.

40. Reformed Church in America.

Booth, Rev. Eugene S. & W., (A) (Retired).

Buss, Miss Florence V., Yokohama.

Couch, Miss Sara M., Nagasaki.

Darrow, Miss Flora, Nagasaki.

Duryee, Rev. Eugene C., Tokyo.

Dykhuizen, Mr. Cornelius A., Tokyo.

Eringa, Miss Dora, Yokohama.

Hoekje, Rev. Willis G. & W., Nagasaki.

Hoeksema, Mr. Martin, Nagasaki.

Keizer, Miss Henrietta, Yokohama.

Kuyper, Rev. Hubert, & W., (A).

Lansing, Miss Harriet M., Tokyo Fu.

Moore, Rev. Boude C., & W., Kurume.

Noordhoff, Miss Jeane, (A).

Oltmans, Rev. Albert, & W., Tokyo, (Retired).

Oltmans, Miss C. Janet, Yokohama.

Oltmans, Miss F. Evelyn, Tokyo.

Peeke, Rev. H. V. S., & W., Oita.

Pieters, Miss Jennie A., Shimonoseki.

Ruigh, Rev. D. C., & W., Nagasaki.

Ryder, Rev. Stephen W., & W., Saga.

Shafer, Miss Bessie J., Nagasaki.

Shafer, Rev. Luman J., & W., Yokohama.

Taylor, Miss Minnie, Nagasaki.

Teets, Miss Edith V., (A).

TerBorg, Rev. John & W., Kagoshima.

Walvoord, Miss Florence, Shimonoseki.

41. Reformed Church in the United States.

Ankeney, Rev. Alfred & W., Sendai.

Bolliger, Miss L. Aurelia, Sendai.

Cook, Miss Henrietta S., Tokyo.

DeChant, Miss Katherine B., Sendai.

Faust, Rev. Allen K., & W., Sendai.

Fesperman, Rev. F. L. & W., (A).

Gerhard, Miss Mary E., Sendai.

Gerhard Rev. Paul L., & W., (A).

Guinther, Rev. Ezra H. & W., (A).

Hansen, Miss Kate I., (A).

Huesing, Miss Edith H., Sendai.

Kriete, Rev. Carl D, & W., (A).

Lindsey, Miss Lydia A., (A).

Miller, Rev. Henry K., & W., Tokyo.

Moore, Rev. J. P. & W., (A).

Nace, Rev. I. George & W., Akita.

Nicodemus, Mr. F. B., & W., Sendai.

Noss, Rev. C., & W., Aizu-Wakamatsu.

Noss, Mr. George S., & W., Sendai.

Nugent, Rev. K. Carl & W., Aizu-Wakamatsu.

Pamperrien, Miss Gertrude E., (A).

Pifer, Miss Catherine B., Tokyo Fu.

Schneder, Rev. D. B., & W., Sendai.

Schneder, Miss Mary E., Sendai.

Schroer, Rev. G. W. & W., Morioka.

Seiple, Rev. Wm. G. & W., Sendai.

Smith, Mr. Arthur D. & W., (A).

Stoudt, Mr. O. M. & W., Sendai.

Suess, Miss Elizabeth, Sendai.

Swartz, Mrs. Laura B., Sendai.

Weed, Miss Helen I., Sendai.

Weida, Mr. F. W., Sendai.

Wilson, Miss Heloise L., Sendai.

Zaugg, Rev. E. H., & W., Sendai.

42. Roman Catholic Church.

Breton, R. P., A. H. C., Tokyo Fu.

Caloin, R. P., E., Yokohama.

Cadilhac, R. P., H. L., Utsunomiya.

Cherel, R. P., J. M. F., Tokyo.

Flaujac, R. P., J. M. C., Tokyo.

Giraudias, R. P., J. M., Tokyo.

Hoffmann, R. P., H., Tokyo.

Lemoine, R. P., C. J., Yokohama.

Lissarrague, R. P., J. B., Tokyo.

Mayrand, R. P., P. A., Hachioji, Tokyo Fu.

Rey, Mgr., J. P., Tokyo.

Tulpin, R. P., E. A., Tokyo.

43. Russian Orthodox Church.

Sergius, Rt. Rev. Archbishop, Tokyo.

44. Salvation Army.

Barr, Ensign Kenneth, & W., Tokyo.

Bigwood, Major Ernest W., & W., Tokyo.

Climpson, Major Herbert, & W., Tokyo.

Frost, Captain Harry, & W., Tokyo.

Lonsdale, Adjutant James, & W., Tokyo.

Newman, Ensign Herbert, & W., Tokyo.

Pugmire, Lieut.-Colonel, Ernest I., & W., Tokyo.

Rolfe, Major Victor & W., Tokyo.

Smyth, Major Annie, Tokyo.

45. Scandinavian Alliance Mission.

Anderson, Rev. Joel, Tokyo Fu.

Carlson, Rev. C. E., & W., Izu.

Peterson, Miss Albertina J., Chiba.

46. Southern Baptist Convention.

Baker, Miss Effie, Fukuoka.

Bouldin, Rev. G. W., & W., Kokura.

Clarke, Rev. W. H., & W., (A).
Conrad, Miss Florence, Fukuoka.
Dozier, Rev. C. K., & W., Fukuoka.
Fulghum, Miss Frances S., Fukuoka.
Hannah, Miss Lolita, Kokura.
Lancaster, Miss Cecile, (A).
Mills, Rev. E. O., & W., Nagasaki.
Ray, Rev. J. F., & W., (A).
Rowe, Rev. J. H., & W., Tokyo.
Schell, Miss Naomi, Kokura.
Walne, Rev. E. N., & W., Shimonoseki.
Walne, Miss Florence, Shimonoseki.
Walters, Miss Mary Shimonoseki.
Williamson, Rev. N. F., & W., Kumamoto.

47. Seventh Day Adventists.

Anderson, Pastor A. N., & W., Tokyo.
Armstrong, Pastor V. T., & W., Tokyo.
Benson, Mr. H. F., & W., Tokyo.
Cole, Mr. A. B., & W., Tokyo.
Dietrich, Mr. G., & W., Kobe.
Koch, Mr. A., & W., Kyoto.
Kraft, Mr. E. J., & W., Tokyo
Nelson, Mr. A. N., & W., (A).
Powers, Mr. M. E., & W., Tokyo.
Perkins, Mr. H. J., & W. Tokyo.
Webber, Mr. P. A., & W., Tokyo.

48. Sisters of Epiphany.
Sister Superior.

48. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese.

Barber, Miss D., Kobe.
Basil, Rt. Rev. Bishop Basil, Kobe.
Bridle, Rev. G. A., Kobe.
Cull, Miss A. H., Kobe.
Essen, Miss M. E. Kobe.
Foxley, Rev. Charles, & W., Kobe.
Fuest, Mr. Antony, Kobe.
Gale, Rev. W. H. & W., Himeji.
Kennion, Miss Olive, Shimonoseki.
Holmes, Miss Mary, (A).
Kettlewell, Rev. F. & W., Kobe Shigai.
Nettleton, Miss J. M., Kobe.
Parker, Miss Alice, Kobe.
Smith, Miss Eva, Kobe.
Stokes, Miss K. E., Kobe.
Strong, Rev. G. N., Kobe.
Voules, Miss J. E., (A).
Walker, Mr. F. B., & W., (A).

(b) South Tokyo Diocese.

Ballard, Miss S., Tokyo.
Bickersteth, Mrs. E., (A).
Boyd, Miss H., Tokyo.

Chope, Miss D., Tokyo.
Hailstone, Miss M. Tokyo.
Harrison, Rev. E. R. Chiba.
Heaslett, Bishop S., (A).
Mander, Miss Tokyo.
Philipps, Miss G., Tokyo.
Sharpe, Rev. A. L., Kanagawa Ken.
Shaw. Rev. R. D. M. Kanagawa Ken.
Shepherd, Miss K., Numazu.
Somervell, Miss M., Numa-Tanner, Miss K., Tokyo.
Trott, Miss, Tokyo.
Woolley, Miss K., Tokyo.
Wordworth, Miss, Chiba.

50. Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. J. Edgar, & W., (A).
Shively, Rev. B. F., & W., Kyoto.
Sholty, Rev. A. H. & W., Tokyo.

51. United Christian Missionary Society.

Armbruster, Miss Rose T., Osaka.
Asbury, Miss Jesse J., Osaka.
Clawson, Miss Bertha F., Tokyo.
Crewdson, Rev. Ira D., & W., Osaka.
Douglas, Miss Bertha, (A).
Erskine, Rev. Wm. H., & W., Mikage.
Garst, Miss Gretchen, (A).
Gibson, Miss Martha, Fukushima.
Hagin, Miss Edith, (A).
Harker Miss Hazel, (A).
Hendricks, Rev. K. C., & W., Fukushima.
Hunter, Rev. Jos. B., & W., (A).
Lehman, Miss Lois, Akita.
McCall, Rev. C. F., & W., Akita.
McCoy, Rev. R. D., & W., Tokyo.
Palmer, Miss Jewel, Tokyo.
Richey, Miss Helen L., Tokyo.
Robinson, Rev. C. E., & W., Mikage.
Scott, Miss Ada C., (A).
Trout, Miss Jessie M., Akita.
Young, Rev. T. A., & W., Fukushima.

52. Universalist General Convention.

Cary, Rev. H., & W., Tokyo.
Bowen, Miss G., Tokyo.
Hathaway, Miss M. A., (A).
Kent, Miss B. M., Tokyo.
Rowe, Mrs. A. G., Tokyo.
Stetson, Rev. C. R., & W., Shizuoka.

53. Wesleyan Methodist Connection of America.

54. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., Yokohama.
Lynn, Mrs. Harrison A, Yokohama.
Pratt, Miss Susan A., Yokohama.

Rogers, Miss Margaret S., Yokohama.

Tracy, Miss Mary E., Yokohama.

55. Yotsuya Mission.

Beatty, Rev. H. E., & W., (A).

Cunningham, Rev. W. D., & W., Tokyo.

Farnham, Miss Grace, Tokyo.

Hyre. Miss Nelle, Tokyo.

Isaacson, Rev. R. W., & W., Tokyo.

56. Young Men's Christian Association.

(a) American International Committee.

Brown, Frank H., & W., Omori.

Clarke, Doris E., Omori. Omori.

Converse, Mr. Guy C., & W., Sumiyoshi.

Durgin, Mr. Russell L., & W., Omori.

Jackson, Mr. F. Ivor, & W., Yokohama.

Jorgensen, Mr. Arthur, & W., Tokyo.

Patterson, Mr. G. S., Tokyo.

Phelps, Mr. G. S., Tokyo.

Ryan, Mr. W. S., & W., Sumiyoshi.

Sneyd, Mr. H. S., & W., Yokohama. (A).

Swan, Mr. George D., & W., Kyoto. (A).

Trueman, Mr. G. E., & W., Nagoya.

Wilbur, Mr. H. A., Tokyo.

(b) Y M C A Teachers Affiliated.

Benninghoff, Mr. H. Merrell, Odawara.

Biddison, William, Nagoya.

Bielefeldt, Mr. Talbot, Nagoya.

Faucette, Mr. T. F., & W., Fukuoka.

Lory, Mr. Frank B., & W., Sapporo.

Smith, Mr. J. Earl, Sapporo.

57. Young Women's Christian Association.

Allen, Miss Carolyn, Yokohama.

Armstrong, Miss Clare, Kobe.

Armstrong, Miss Roberta, Kobe.

Best, Miss Blanche, Kyoto.

Davis, Miss Ethel, Tokyo.

Duncan, Miss Constance, Kyoto.

Gibbons, Miss Mabel, Tokyo.

Haines, Miss Hazel, Osaka.

Helmer, Miss Edith B., Tokyo.

Kaufman, Miss Emma R., Tokyo.

Kaufmann, Miss Irene L., Tokyo.

Linn, Miss Ruhe, Tokyo.

Macnaughton, Miss Margaret, Tokyo.

Marsh, Miss Caroline, (A).

McGregor, Miss Grace, (A).

McIntosh, Miss Elesie, (A).

McKinnon, Miss Claire, Tokyo.

Page, Miss Mary, Kyoto.

Ragan, Miss Ruth, Osaka.

Roe, Miss Mildred, Tokyo.

Scott, Miss Jane N., Tokyo.

Scott, Miss Leona, (A).

Verry, Miss Hazel, P., Yokohama.

58. World's Sunday School Association.

Coleman, Mr. H. E., & W., Tokyo.

59. Foreign Missions of the Presbyterian Church of England.

Band, Rev. E. & W., Tainan. (A).

Barclay, Rev. Thomas, (A).

Barnett, Miss M., Tainan.

Cheal, Dr. P., & W., Tainan.

Cullen, Miss G. S., Tainan.

Ferguson, Mrs. C. M. V., Tainan.

Galt, Miss J., Tainan.

Landsborough, Mr. D., & W., Shoka.

Livingston, Miss A. A., Shoka.

Lloyd, Miss J., Tainan.

Mackintosh, Miss S. E., Tainan.

Montgomery, Rev. W. E., & W., Tainan.

Moody, Rev. C. N. & W., Shoka.

Mumford, Dr. R. H., Shoka.

Nicol, Miss A., Tainan.

Nielson, Rev. A. B., Tainan.

Singleton, Mr. L., & W., Tainan.

60. Board of Foreign Missions, Presbyterian Church in Canada.

Adair, Miss L., Taihoku.

Black, Dr. D. M., & W., Taihoku.

Clazie, Miss M. G., Tansui.

Coates, Rev. W. G., & W., Tansui.

Connell, Miss H., Tansui.

Elliott, Miss I., (A).

Gauld, Mrs. M. A., Taihoku.

Gauld, Miss G., Taihoku.

Gauld, Dr. F., Taihoku.

Gushue-Taylor, Dr. G., & W., Taihoku.

Haig, Miss M. T., (A).

Hotson, Miss J. L., (A).

Kinney, Miss J. M., Tansui.

MacKay, Mr. G. W., & W., Tansui.

MacLeod, Rev. D., & W., (A).

MacMillan, Rev. H., & W., Tansui.

Marshall, Rev. D. F., & W., Tansui.

Senior, Miss A., Taihoku.

LIST OF EDUCATIONAL INSTITUTIONS

Miss B. F. Clawson

CO-OPERATIVE WORK IN SCHOOLS.

I. Woman's Christian College of Japan.

A. Co-operating Missions.

1. Baptist North (W.A.B.F.M.S.)
2. Canadian Methodist (W.M.S. United Church of Canada)
3. Church of Christ (Disciples) (U.C.M.S.)
4. Methodist Episcopal Church North (W.F.M.S.)
5. Presbyterian Church U.S.A. (W.B.F.M.)
6. Reformed Church in America (W.B.F.M.)

II. Aoyama Gakuin-(Methodist)

1. Evangelical
2. Christian Church
3. Church of Christ (Disciples)

III. Baiko Jo Gakuin.

1. Reformed Church of America. (R.C.A.)
2. American Presbyterian.

IV. Kwansei Gakuin.

1. Methodist Episcopal Church South.
2. United Church of Canada.

V. Meiji Gakuin.

1. Reformed Church in America.
2. Presbyterian Church in the U.S.A.

VI. Doshisha University.

1. American Board.
2. United Brethren.

CHRISTIAN SCHOOLS IN JAPAN.

Mission Relations, Grade, Addresses.

2.—American Baptist Foreign Mission Society.

KINDERGARTENS.

Hinomoto Jogakko Fuzoku Yochi-en, Himeji-shi, Watamachi, Miss A. C. Bixby.

Ishioka Yochi-en, Ibaraki-ken, Ishioka-machi, Kawamarucho, 709, Mrs. Seiichi Haraguchi.

Tsuchiura Yochi-en, Ibaraki-ken, Tsuchiura-machi, Honmachi, 831, Mrs. Sohan Hashimoto.

Kamaishi Yochi-en, Iwate-ken, Kamaishi-machi, Baptist church, Mr. Kenkichi Kawamura.

2 Zenrin Yochi-en, Kobe-shi, Azuma-dori, Miss J. M. G. Wilkinson.

Zenrin Aika Yochi-en, Loochoo, Okinawa, Naha, Miss J. M. G. Wilkinson.

Morioka Yochi-en, Morioka-shi, Uchimaru, Mrs. Ross.

Airin-en, Yochi-en Osaka-shi, Higashiyodogawa-ku Imazato, Miss A. M. Kludt.

Shinai Yochi-en, Osaka-shi, Tanimachi, Mrs. J. A. Foote.

Seiko Yochi-en, Shiogama-shi, Baptist Church, Miss T. Allen.

Taira Yochi-en, Taira-shi, Baptist Church, Miss T. Allen.

Pure Light Yochi-en, Tono-shi, Miss A. S. Buzzell.

Ai no Sono Yochi-en, Tokyo-shi, Kanda-ku, Misaki-cho, 1-Chome 4, Miss R. Crosby.

Seiko Yochi-en, Tokyo-shi, Koishikawa-ku, Tosakimachi 91, Miss M. M. Carpenter.

Seiko Yochi en, Tokyo-shi, Koishikawa-ku, Esashimachi, 27, Miss M. M. Carpenter.

Seiko Yochi-en, Tokyo-shi, Koishikawa-ku, Haramachi 101, Miss K. Ishihara.

Heiwa Yochi-en, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Mr. Hajime Watanabe.

Yokohama Yochi-en, Yokohama-shi, Kotobuki-cho, Yokohama-shi, Baptist Church, Mr. Nobuo Tokita.

Soshin Jogakko Fuzoku Yochi-en, Yokohama-shi, Kanagawa-machi, Miss C. A. Converse.

MIDDLE SCHOOLS.

Kwanto Gakuin (M), Yokohama-shi, 1778 Minami, Otamachi, Mr. Sakata.

Hinomoto Jo-Gakko (W), Himeji-shi, 50 Shimo Tera-machi, Miss Wilcox.

Shokei Jo-Gakko (W), Sendai-shi, 2 Nakajima-cho, Dr. Kawaguchi.

Soshin Jo-Gakko (W), Yokohama-shi, 3131 Kanagawa-Cho, Miss Pawley.

THEOLOGICAL SCHOOLS.

Japan Baptist Theological Seminary (M), Tokyo-shi, Ushigome-ku, 29, Sanai-cho, Dr. Chiba.

BIBLE TRAINING SCHOOLS.

Baptist Joshi Shin Gakko, Osaka-shi, Juso, Miss E. A. Camp.

TEACHER TRAINING SCHOOL.

Tokyo Kindergarten Training School, Tokyo-shi, Koishikawa-ku, Hara Machi 101, Miss Ishihara.

NIGHT SCHOOLS.

Himeji-Kirisutokyo Seinenkai Eigo no Gakko, Himeji-shi, Watamachi, Mr. T. Osawa.

East Church English School, Osaka-shi, Tanimachi, Mrs. J. A. Foote.

Mead Christian Center English School, Osaka-shi, Higashi Yodogawa-ku, Imazato, Miss Ann Kludt.

Misaki Young Women's English School, Tokyo-shi, Kanda-ku, Misaki-cho, 1-chome, 4, Mrs. W. Axling.

Misaki Young Men's Night School, Tokyo-shi, Kanda-ku, Misaki-cho, 1-chome, 4, Dr. W. Axling.

Yotsuya English Night School, Tokyo-shi, Yotsuya-ku, Yotsuya Baptist Church, Mr. H. Watanabe.

Kwanto Gakuin English School, Yokohama-shi, Minami Otamachi, Mr. T. Sakata.

Kotobuki Joshi Eigo Yagakkai, Yokohama-shi, Kotobuki-cho, Yokohama Baptist Church, Mr. N. Tokita.

Co-operate With Woman's Christian College, Tokyo.

3.—Allgemeiner Evangelisch-Protestantischer. Philadelphia.

KINDERGARTENS.

Kamitomizaka Yochi-en, Tokyo-shi, Koishikawa-ku, Kamitomizaka, No. 39, Mrs. Sugenoya.

NIGHT SCHOOL

Kyoto Doitsu Yagakko, Kyoto-shi, Shogoin-cho, Noboribata, No. 10, Dr. Schiller.

4.—Foreign Missionary Society of the Friends of Philadelphia.

KINDERGARTENS.

Ishioka Yochi-en, Yakuba-mae, Ishioka-machi Ibaraki-ken, Mr. Chiyomatsu Suzuki.
Mito Yochi-en, 888 Tenno-cho, Mito-shi, Miss Edith F. Sharpless.
Tokyo Yochi-en, 30 Koun-cho, Mita, Shiba, Tokyo-shi, Mrs. Toki Tomiyama.

MIDDLE SCHOOLS.

Friend Jo-Gakko, Tokyo-shi, Mita, Shiba-ku, 30, Kouncho, Mrs. Toki Tomiyama.

KINDERGARTENS.

Meguro Hoitsu-en, Tokyo-Fuka, Meguro, Meguro Christian Church, Rev. C. P. Garman.
Koin Yochi-en, Tokyo-shi, Naka Shibuya Christian Church, Rev. C. P. Garman.
Oji Yochi-en, Tokyo-Fuka, Oji, Christian Church, Rev. C. P. Garman.
Mamiana Yochi-en, Tokyo, Azabu, Christian Church, Rev. C. P. Garman.
Utsunomiya Yochi-en, Utsunomiya, Utsunomiya Christian Church, Dr. E. C. Fry.
Sendai Yochi-en, Sendai Christian Church, Rev. K. Kitano.
Narugo Yochi-en, Miyagi ken, Narugo Christian Church, Rev. K. Kitano.

MIDDLE SCHOOLS.

Utsunomiya Jo-Gakko, Utsunomiya-shi, Utsunomiya Christian Jo-Gakko, Mrs. Susie Fry.

11.—Christian and Missionary Alliance.

THEOLOGICAL SCHOOL.

Seisho Gakko, Hiroshima-shi, Shimonaka-machi, No. 22, Mr. Ryukichi Yamamoto.

14.—Evangelical Church

KINDERGARTENS.

Chikko Yochi-en, 15 Yojo Dori Nichome, Nishiku, Osaka, Miss Kathryn Schirmer.
Izuo Yochi-en, Minatoku Nakadori, 8 Nichome, Osaka Shi, Miss Kathryn Schirmer.
Aika Yochi-en, 41 Otsuka Nakamachi, Koishikawa, Tokyo, Miss Lois Kramer.
Aisei Yochi-en, 84 Sasugaya Cho, Koishikawa, Tokyo, Miss S. Bauernfeind.
Asahi Yochi-en, Azabu-ku, 28 Kogai Cho, Tokyo, Mrs. Ai Nozawa.
Kameido Yochi-en, Kameido 3 Chome, Tokyo, Miss Esther Hammel.
Nezu Yochi-en, 7 Suga Cho, Hongo Ku, Tokyo, Miss Lois Kramer.
Heiwa Yochi-en, Mejiro, 500 Ochiai Mura, Tokyo-fu, Mrs. P. S. Mayer.
Kanegafuchi Yochi-en, 310 Sumida Machi, Mukojima, Tokyo-fu, Miss Gertrude Kuecklich.
Nagoya Yochi-en, Miss Kathryn Schirmer.
Togane Yochi-en, Togane Machi, Chiba Ken, Miss Lois Kramer.
Seiwa Yochi-en (Shimizu), Honmachi, Shimizu shi, Shizuoka Ken, Miss Gertrude Kuecklich.
Etayado Yochi-en, Etayado Fukuin Kyokwai, Kobe Shigai, Mrs. H. Thede.

NIGHT SCHOOLS

Mejiro English, 500 Ochiai Machi, Tokyo-fu, Rev. M. Tayama.

BIBLE TRAINING SCHOOLS

Tokyo Bible School (co-ed), 84 Sasugaya-cho, Koishikawa Ku, Tokyo. Miss S. Bauerfeind.

15.—General Mission Board Free Methodist Church of North America

Free Methodist Theol. Seminary (co-ed), Osaka Shi, Sumiyoshi-ku, 1260 Tennoji-cho, Mr. T. Tsuchiyama.

22.—Kumiai Kyokwai (ABCFM. included.)

KINDERGARTENS.

Shoei Yochi-en, Kobe-shi, Nakayamate-Dori 5 Chome, 6 No 1, Miss A. L. Howe.

Soai Yochi-en, Kyoto-shi, Shinsakae-machi, dori, Niomon, Minami-iru, Miss Hirasawa Kyoko.

Seishin Yochi-en, Maebashi-shi, Kitakuruwa-cho, Miss F. E. Griswold.

Imadegawa Yochi-en, Kyoto-shi, Imadegawa-dori, Teramachi, Nishi Iru Agaru, Miss K. F. Fanning.

Sekishin Yochi-en, Gunma-ken, Usui-gun, Haraichi-machi, 146, Kashiwagi Kyoko.

Aishin Yochi-en, Tottori-shi, Nishi-machi, 48, Miss E. L. Coe.

Kyoai Yochi-en, Miyazaki-shi, Kami Beppu, C. K. Warren.

Katsuyama Yochi-en, Matsuyama-shi, Kasaya-machi, 5, Takanaka Yoshiko.

Hakuai Yochi-en, Fukushima-ken, Wakamatsu-shi, Amida cho, 1, Kaneko Shigemitsu.

Reinanzaka Yochi-en, Tokyo-shi, Akasaka-ku, Reinanzaka-cho, 14, Minobe Tsuruna.

Matsuyama Yagakko Fuzoku Yochi-en, Matsuyama-shi, Eiki-cho, 27, Seko Fumi.

Hokukko Yochi-en, Sapporo-shi, Odori, Nishi, 1 Chome, 14, Fuji Tomatsu.

McLean Yochi-en, Kyoto-shi, Shimogamo, Matsuniki-cho, Suemitsu Nobuko.

Doshin Yochi-en, Kyoto-shi, Kamikyo-ku, Tominokoji Nijo, Minami-iru, Minaishi Chiyoko.

Futaba Yochi-en, Tairen-shi, Satsuma-cho, Honsha-Ura, Kojima Shotaro.

Imazu Futaba Yochi-en, Hyogo-ken, Muko-gun, Imazu-cho Aza Takashio, Miss Koizumi Sumi.

Tokyo Shimin Yochi-en, Tokyo-fu, Sendagaya-machi, 491. Miss Tanaka Masako.

Seishin Yochi-en, Niigata-shi, Higashi Naka-dori, Niban-cho, Miss Toyama Chiyo.

Nayari Yochi-en, Amashio-no-kuni, Nayori-cho, Odori Minami 2-cho, Kokita Jinnosuke.

Takenaka Yochi-en, Okayama-ken, Kurashiki-cho, Asahi-machi, Takenaka Mitsuko.

Amashiro Yochi-en, Okayama-ken, Kojima-gun, Fujito-machi, Amashiro, Nagakiri Juhei.

Amagasaki Seicho-en, Amagasaki-shi, Bessho-mura, Aza Ikeda 276, Imada Ikuyo.

Shinai Yochi-en, Gunma-ken, Shibukawa-cho, 2248, Saito Inko.

Chidori Yochi-en, Kobe-shi, Nishi Suma, Tanikawa, 10., Takamatsu Mitsuko.

Zenrinkan Yochi-en, Osaka-shi, Higashi Yodogawa-ku Honjo-machi, 505 No. 2, Yoshida Tokiko.

Okayama Hakuai-kai Yochi-en, Okayama-shi, Hanabatake, 38, Miss A. P. Adams.

Maebashi Yochi-en, Maebashi-shi, Hagi-machi 255, Fujimaki Shinsuke.

PRIMARY SCHOOLS.

Hakuai-kai Jinjo Gakko, Okayama-shi, Hanabatake 37, Miss A. P. Adams.

MIDDLE SCHOOLS.

Doshisha Chugakko, (M), Kyoto-shi, Karasumaru-dori, Imadegawa Agaru, Suemitsu Nobuzo. (Dean)

Doshisha Jo-Gakko, (W), Kyoto-shi, Imadegawa dori, Teramachi, Nishi-Iru, Yamanaka Hyaku (Dean)

Kobe Jogakuin, Koto-Jogaku-bu, Kobe-shi, Yamamoto-dori, 4 Chome 60, Dr. Charlotte B. De Forest.

Baika Koto Jo-Gakko, Osaka-shi, Higashi Yodogawa-ku Minami Hama-machi, Iba Kikujiro.

Oe Koto Jo-Gakko, Kumamoto-shi, Oe-machi, Takesaki Yasuo.

Kyoai Jo-Gakko, Maebashi-shi, Iwagami-cho, 131, ShuSai Shi.

Matsuyama Jo-Gakko, Matsuyama-shi, Kotojin-machi, Miss O. S. Hoyt.

Seiyu Jo-Gakko, Niigata-shi, Higashi Naka-dori, Nibancho, Nagata Tokiyuki. (Nagata)

THEOLOGICAL SCHOOLS.

Doshisha Daigaku, Kyoto-shi, Kamikyo-ku, Shin-Kitakoji-machi, Otsuka Tetsu. (Dean.)

Bungaku-bu, Shingaku-ka, Doshisha Senmon Gakko Shingaku-bu, Kyoto-shi, Kamikyoku, Shin Kitakoji-machi, Ashida Keiji. (Dean)

Tokyo ShinGakko, Tokyo-shi, Akasaka-ku, Reinanzaka-cho, 14, Kozaki Kodo.

BIBLE TRAINING SCHOOLS.

Kobe Joshi Shin Gakko, Kobe-shi, Nakayamate-dori, 6 Chome, Soto 59, Miss Gertrude Cozad.

COLLEGES. Doshisha

Doshisha Daigaku, Bungaku-bu (M), Kyoto-shi, Kamikyo-ku, Shin Kitakoji-machi, Dr. Ebina Danjo, Otsuka Setsuji.
Doshisha Daigaku Hogaku-bu (M), Nakajima Shigeru. Dean.
Doshisha Daigaku Yokwa (M), Hayami Tosuke. (Dean)
Doshisha Senmon Gakko, Koto Shogyo Kwa (M), Ebina Dajo. Mr. Nakagawa.
Doshisha Jo-Gakko Senmon-bu, (W), Kyoto-shi, Imadegawa-dori, Tera-machi, Nishi Iru, Matsuda Michiko. (Dean)
Kobe College President Dr. Charlotte B. De Forest
Kobe Jogakuin Dai-Gaku-bu, Kobe-shi, Yamamoto-dori, 4 Chome Dr. Charlotte B. De Forest.
Kobe Jogakuin Koto Gaku-bu, Kobe-shi, Yamamoto-dori, 4 Chome, Dr. Charlotte B. De Forest.
Baika Joshi Senmon Gakko, Osaka-shi, Higashi Yodogawa-ku, Minami Hama-machi, Iba Kikujiro.

NORMAL OR TEACHER TRAINING

Shoei Yochi-en Kobo Denshu-sho, Kobe-shi, Nakayamate-dori, 5 Chome, 6 No. 1, Miss A. L. Howe.

OTHER EDUCATIONAL INSTITUTIONS.

Matsuyama Ya-Gakko, Matsuyama-shi, Eiki-cho, 20, Nishimura Kiyoo.
Maebashi Mo Gakko, Maebashi-shi, Kuruwa-cho, 67, Omori Fusakichi.
Tottori EigiKwai, Tottori-shi, Nishi-machi, Aza Shinzo, Miss E. L. Coe.
Kyoto Eigo Gakko, Kyoto-shi, Kamikyo-ku, Tominokoji, Nijo Sagaru, Ebisawa Akira.
Osaka Kyokwai, Joshi Eigo Gakko, Osaka-shi Nishi-ku, Edobori, Kita-dori 2 Chome, Hatanaka Hiroshi.

23.—United Lutheran Church of America.

KINDERGARTENS.

Nampaku Yochi-en, Fukuoka-shi, Hakata, Daijoji-machi, Rev. C. E. Norman.
Kurume Yochi-en, Kurume-shi, Hiyoshi-machi, Rev. S. O. Thorlaksson.
Saga Yochi-en, Saga-shi, Hanabusa Koji, Rev. F. W. Heins.
Ogi Yochi-en, Saga-ken, Ogi-machi, Miss Faith Lippard.

Yorokobi no Yochi-en, Kumamoto-shi, Oe-machi, Rev. D. G. M. Bach.
Kikugawa Yochi-en, Tokyo-shi, Honjo-ku, Yanagiwara, 3 Chome, 36, Rev. A. J. Stirewalt.

MIDDLE SCHOOLS.

Kyushu Gakuin (M), Kumamoto, Oe-machi, Rev. L. S. G. Miller.
Kyushu Gakuin (W), Kumamoto-shigai, Murozono, Miss Martha B. Akard.

THEOLOGICAL SCHOOLS.

Lutheran Theological Seminary (M), Tokyo-fu, Nogata-machi, Rev. J. P. Nielsen.

NIGHT SCHOOLS.

Hakata English Night School, Fukuoka-shi, 17 Hakata, Kami-Ichi Koji, Rev. C. E. Norman.
Kikugawa English Night School, Tokyo-shi, Honjo-ku, Yanagiwara, 3 Chome, No. 31, Rev. A. J. Stirewalt.

24.—Lutheran Gospel Association, Finland.

KINDERGARTEN.

Iida Yochi-en, Iida-shi, Nakano Cho, Shinshu.

THEOLOGICAL SCHOOLS.

(Discontinued for the Present)

25.—United Church, Canada.

KINDERGARTENS.

Tani no Yuri Yochi-en, Matsumoto-shi, Yotsuya, Rev. E. C. Henninger.
Seiryu Yochi-en, Nagoya-shi, 6 Hatchome, Hisaya Cho, Mr. A. P. McKenzie.
Gyosei Yochi-en, Nagoya-shi, Dekimachi, Higashi-ku, Mr. A. P. McKenzie.
Toyo Eiwa Jo-Gakko Fuzoku Yochi-en, Tokyo-shi, Azabu-ku, 8 Toriizaka, Miss Drake.
Nagasaki Yochi-en, Tokyo-shi, Azabu-ku, Nagasaki, Miss Drake.

Eisaikwan Yochi-en, Tokyo-shi, 380 Sunohara, Yanagi-shima, Kameido, Miss Rorke.

Ichikawa Yochi-en, Ichikawa Machi, Yamanashi Ken, Miss Keagey.

Fukui Yochi-en, Fukui-shi, Miss Gillespie.

Maruoka Yochi-en, Maruoka-machi, Fukui-ken, Miss Gillespie.

Ono Yochi-en, Ono-machi, Fukui-ken, Miss Gillespie.

Aoba Yochi-en, Toyama-shi, Sogawa-cho, Miss Armstrong.

Isurugi Yochi-en, Toyama-shi, Isurugi-machi, Miss Armstrong.

Agaretate-machi Yochi-en, Toyama-shi, Agaretate-machi, Miss Armstrong.

Shunjo Yochi-en, Toyoma-shi, Miss Armstrong.

Nanao Yochi-en, Nanao-machi, Ishikawa-ken, Miss Tait.

Nomachi Yochi-en, Kanazawa-shi, Nomachi, Miss Tait.

Kawakami Yochi-en, Nanazawa-shi, Kawakami, Miss Lediard.

Baba Yochi-en, Kanazawa-shi, Baba-cho, Miss Lediard.

Shirokane Yochi-en, Kanazawa-shi, Shirokane-cho, Miss Lediard.

Asahi Yochi-en, Nagano-shi, 12 Agata-machi, Miss McLeod.

Serita Yochi-en, Nagano-shi, Serita-machi, Miss McLeod.

Baiko Yochi-en, Ueda, Shinshu, Marubori-cho, Miss Scott.

Eiwa Jo-Gakko Fuzoku Yochi-en, Kofu-shi, 324 Hyakkoku-machi, Miss Scruton.

Tokida Yochi-en, Ueda, Shinshu, Tokida-machi, Miss Scott.

Tsuruga Yochi-en, Tsuruga, Fukui-ken, Rev. C. P. Holmes.

PRIMARY SCHOOLS.

Toyo Eiwa Jo-Gakko, Tokyo-shi, 8 Toriizaka, Azabu, Miss Hamilton.

Nippori Airindan, Tokyo-shi, 1502 Nippori, Motokanasugi, Rev. P. G. Price.

MIDDLE SCHOOLS

Toyo Eiwa Jo-Gakko, Tokyo-shi, 8 Toriizaka, Azabu, Miss Hamilton.

Eiwa Jo-Gakko, Shizuoka-shi, Nishikusabuka-cho, Miss Lindsay.

Eiwa Jo-Gakko, Kofu-shi, Atago-machi, Miss Greenbank. (M)—Co-operating with Kwansai Gakuin.

THEOLOGICAL SCHOOLS.

Co-operate with Kwansai Theological School.

COLLEGES.

Co-operate with Kwansei Gakuin, also with Woman's Christian College.

INDUSTRIAL SCHOOLS.

Cartmell Sewing School, Kofu-shi, 324 Hyakkoku-machi, Miss Keagey.

NIGHT SCHOOLS.

Negishi Night School, Tokyo-shi, Kanasugi, Shimo-cho, Hyakkoku-machi, Rev. P. G. Price.
Nomachi Night School, Kanazawa-shi, Nomachi, Rev. W. R. McWilliams.

NORMAL AND TRAINING SCHOOLS.

Kindergarten Normal School, Tokyo-shi, 8 Toriizaka, Azabu, Miss Hamilton.

26.—Board of Foreign Missions and Woman's Foreign Missionary Society of the Methodist Episcopal Church.

KINDERGARTENS.

Tamanoye Yochi-en, 11 Oura, Nagasaki-shi, Miss Mariana Young.
Migiwa Yochi-en, 11 Oura, Nagasaki-shi, Miss Mariana Young.
Oye Yochi-en, 586 Kuhonji, Oe, Kumamoto, Miss Carolyn Teague.
Yamaga Yochi-en, Yamaga-machi, Kumamoto-ken, Miss Elizabeth K. Kilborn. 586 Kuhonji, Kumamoto, Japan Methodist Church.
Yatsushiro Yochi-en, Nihon Methodist Church, Yatsushiro-machi Kumamoto-ken, Dr. Yoshinori Yamazaki.
Kagoshima Yochi-en, 143 Kajiya-cho, Kagoshima-shi, Miss Alice Finlay.
Iwamizawa Yochi-en, Iwamizawa Nihon Methodist Kyokwai, Rev. N. Sakae.
Iwanai Yochi-en, Iwanai Nihon Methodist Kyokwai, Rev. T. Munakata.

Dickerson Memorial Yochi-en, 53 Motomachi, Hakodate, Miss B. M. Bailey.

Pascoe Memorial Yochi-en, Otowa-cho, Hakodate, Miss B. M. Bailey.

Mary Alexander Memorial Yochi-en, Hirosaki-shi, Miss Irma Taylor.

Aiko Yochi-en, Hirosaki-shi, Kajimachi, Miss Irma Taylor.

Wakaba Yochi-en, Hirosaki-shi, Kita Kawaraga-cho,

Takuju-en, Hirosaki-shi, Kojikkoku-machi,

Kanagawa Yochi-en Yokohama-shi Kanagawa, Miss Waka Ninomiya.

Airin Yochi-en (Lee Memorial), Sendai-shi, 2 Samban-cho, Miss H. L. Perry.

Myojo Yochi-en, Sendai Rev. Kinzo Yamada.

Flora Best Harris Yochi-en. Kamakura, Rev. T. Ukai.

Aoyama Nihon Methodist Church Yochi-en, Tokyo Aoyama, Rev. S. Takahashi.

MIDDLE SCHOOLS.

Iai Jo-Gakko (W), Hakodate-shi, Yunokawadori, Miss Alice Cheney.

Hirosaki Jo-Gakko (W), Hirosaki-shi, Sakamoto-cho, Miss Helen Russell.

To-O Gijuku (M), Hirosaki-shi, 2 Shimo Shironane. Mr. Junzo Sasamori.

Aoyama Gakuin (M), Tokyo-fu, Aoyama, 7 Chome, Minami-machi, President, Dr. M. Ishizaki. Middle School Dean, Rev. Yoshimine Abe.

Aoyama Jogakuin (W), Tokyo-fu, Aoyama, 7 Chome, Minami-machi, Miss Alberta B. Sprowles.

Fukuoka Jo-Gakko (W), Fukuoka-shi, Miss Harriet M. Howey.

Kwassui Jo-Gakko (W), Nagasaki-shi, Higashi Yamate, Miss Anna Laura White.

Chinzei Gakuin (M), Nagasaki-shi, Higashi Yamate, Rev. Noboru Kawasaki.

COLLEGES.

Aoyama Gakuin (M), Tokyo-fu, Aoyama, 7 Chome Minami-machi, President, Dr. M. Ishizaka College Dean, Dr. Keinosuke Yabuuchi.

Kwassui Joshi Semmon-ka, Nagasaki-shi, Higashi Yamate, Miss Anna Laura White.
Co-operate with Women's Christian College, Tokyo.

THEOLOGICAL SCHOOLS.

Aoyama Gakuin Shingaku-bu (Co-ed), Tokyo-fu, Aoyama 7 Chome, Minami-machi. President. Dr. M. Ishizaka, Dean, Rev. Arthur D. Berry.

NIGHT SCHOOLS.

Akunoura Night School, 6 Higashi Yamate, Nagasaki-shi, Rev. W. W. Krider.

27.—Board of Missions of the Methodist Episcopal Church, South. (1926).

KINDERGARTENS.

Kyonan, Kyoto Shi, Rev. S. E. Hager
Lambuth Jo Gakuin, Osaka Shi, 5290 Ishigatsuji Cho, Tennoji Ku, Miss M. M. Cook.
East Osaka, Osaka Shi, Miss Anne Peavy.
Fukushima, Osaka Shi, Fukushima Methodist Church, Miss Anne Peavy.
Tsurumachi, Osaka Shi, Miss Anne Peavy.
Koyo, Ashiya, Rev. S. E. Hager.
Lambuth Memorial, Kobe Shi, 35 Nakayamate Dori, 4 Chome, Mrs. J. B. Cobb.
Shoju, Kobe Shi, Kwansei Gakuin, Mrs. M. Matsumoto.
Hyonan, Kome Shi, Wadamiya, Rev. J. B. Cobb.
Seishi, Yamazaki Machi, Rev. P. L. Palmore.
Hiroshima Girls' School, Hiroshima Shi, Kami Nagarekawa cho, Rev. S. A. Stewart.
Ivey, Hiroshima Shi, Mikawa Cho, Miss Lois Maddux.
Kwannon, Hiroshima Shi, Kwannon, Miss Lois Maddux.
Matoba, Hiroshima Shi, Miss Lois Maddux.
Takajo Machi Free, Hiroshima Shi, Takajo Machi, Miss Lois Maddux.
Newton, Kure Shi, Nihon Methodist Church, Miss M. E. Rowland.
Iwakuni, Iwakuni Machi, Hiroshima Ken, Rev. W. A. Wilson.
Futaba, Okayama Shi, Nihon Methodist Church, Rev. W. A. Wilson.
Tadotsu, Tadotsu Machi, Kagawa Ken, Rev. W. A. Wilson.
Kanko, Kanko, Korea, Rev. W. A. Wilson.
Yanai, Yanai Machi, Yamaguchi Ken, Rev. W. R. Weakley.
Tokuyama, Tokuyama Machi, Yamaguchi Ken, Mrs. W. R. Deakley.
Shinai, Beppu Shi, Furo Cho, Miss Mozelle Tumlin.
Airin, Oita Shi, 55 Niage Machi, Miss Annette Gist.

Gotoji, Gotoji Machi, Fukuoka Ken, Rev. I. L. Shaver.
Saibi, Nakatsu Machi, Oita Ken, Rev. I. L. Shaver.
Yukuhashi, Yukuhashi Machi, Fukuoka Ken (Private), Rev. I. L. Shaver.
Shinai, Matsuyama Shi, 10 Ichiban Cho, Rev. W. J. Callahan.
Yawatahama, Yawatahama Machi, Ehime Ken, Rev. W. J. Callahan.
Unomachi, Unomachi, Ehime Ken, Mr. B. Shimizu.
Kakujo (Turner Memorial), Uwajima Shi, Ehime Ken, Rev. J. W. Frank.
Murai Memorial, Yoshida Machi, Ehime Ken (Independent), Mr. J. Ishihara.
Gunge, Mikage Machi, Hyogo Ken (Independent), Rev. M. Mitani.

PRIMARY SCHOOLS.

Hiroshima Jo Gakko (F), Hiroshima Shi, Kami Nagarekawa Cho, Rev. S. A. Stewart.

MIDDLE SCHOOLS.

Hiroshima Jo Gakko (F), Hiroshima Shi, Kami Nakarekawa Cho, Rev. S. A. Stewart.
Kwansei Gakuin (M), Kobe Shi, (Union with United Ch. of Canada), Rev. C. J. L. Bates.

THEOLOGICAL SCHOOLS.

Kwansei Gakuin (M), Kobe Shi, (Union with United Ch. of Canada), Rev. C. J. L. Bates.

BIBLE TRAINING SCHOOLS.

Lambuth Jo Gakuin (F), Osaka Shi, 5290 Ishigatsuji Cho, Tennoji Ku, Rev. M. Akazawa.

COLLEGES.

Kwansei Gakuin (M), Kobe Shi, (Union with United Ch. of Canada), Rev. C. J. L. Bates.

INDUSTRIAL SCHOOLS.

Palmore Women's Eng. Inst. (F) Kobe Shi, 35 Nakayamate Dori, 4 Chome, Miss C. G. Holland.

NIGHT SCHOOLS.

Palmore Institute (M), Kobe Shi, 23 Kitanagasa Dori, 4
Akunoura Night School, 6 Higashi Yamate Nagasaki-shi.
Rev. W. W. Krider.
Chome, Mr. J. S. Oxford
Fraser Institute (M), Hiroshima Shi, Miss Nellie Bennett.

NORMAL AND TEACHER TRAINING.

Lambuth Jo Gakuin (F), Osaka Shi, 5290 Ishigatsuji Cho, Tennoji Ku Rev. M. Akazawa.

28.—Methodist Protestant Church.

KINDERGARTENS.

Shields Sanaye Yochi-en, No. 1, Yokohama-shi, Kaneidai, 12 Honmoku-machi, Miss Olive I. Hodges.
Shields Sanaye Yochi-en, No. 2, Yokohama-shi, 124, Maita-machi, Miss Olive I. Hodges.
Sayuri Yochi-en, Oyama, Miss Olive I. Hodges.
Tokiwa Yochi-en, Hamamatsu-shi, 22 Motoshiro-cho, Miss Alice L. Coates.
Kakiwa Shinsei Yochi-en, Nagoya-shi, Atsuta, 105 Tamanoi-cho, Miss Mary E. Williams.

MIDDLE SCHOOLS.

Nagoya Chu-Gakko (M), Nagoya-shi, 47 Chokyoji-machi, Mr. K. Kimura.
Yokohama Eiwa Jo-Gakko (W), Yokohama-shi, 124 Maita-machi, Miss Olive J. Hodges.

PRIMARY SCHOOLS.

Eiwa Jo-Gakko Fuzoku Sho-Gakko, Yokohama-shi, 124 Maita-machi, Miss Olive J. Hodges.

33.—Sei-Ko-Kwai.

KINDERGARTENS.

Heian Yochi-en, Kyoto shi, Miss Helen Disbrow.
St. Mary's Yochi-en, Kyoto-shi, Rev. K. Takamatsu.
St. John's Yochi-en, Kyoto-shi, Miss Jane Welte.
Shinai Yochi-en, Kyoto-shi, Miss Helen Disbrow.
Seishin Yochi-en, Otsu-shi, Miss Jane Welte.
Futaba Yochi-en, Kanazawa-shi, Miss Helen Tetlow.

Shinmaizuru Yochi-en, Shinmaizuru, Rev. M. Murata.
Nishizu Yochi-en, Wakasa, Rev. T. Yamada.
Seiyushu Yochi-en, Wakayama, Rev. Z. Yagi.
St. James' Yochi-en, Koriyama, Miss Jane Welte.
Ikusei Yochi-en, Sakurai, C. Kitagawa.
St. James' Yochi-en, Tsu, Rev. J. Nishida.
Seiko Yochi-en, Ueno, Rev. C. Okamoto.
St. Peter's Yochi-en, Tomisato-mura, Nara-ken, Rev. K. Hamada.
Ryujo Yochi-en, Nagoya, Miss Nora F. J. Bowman.
Ryujo Yochi-en, Habashita Branch Nagoya, Miss Nora F J. Bowman.
Ryujo Yochien, Gokiso Branch, Nagoya, Miss Nora F. J. Bowman.
Meido Yochi-en, Gifu, Rev. Naosaku Okubo.
Sayuri Yochi-en, Toyohashi, Miss Adelaide Moss.
Seijuji Yochi-en, Matsumoto, Miss Florence Hamilton.
Inariyama Yochi-en, Inariyama, Rev. J. Waller.
Hachioji Yochi-en, Hachioji, Rev. K. Ito.
Hatsukari Yochi-en, Kawagoye, Deaconess A. L. Ranson.
Matsuyama Yochi-en, Matsuyama, Deaconess A. L. Ranson,
Reiwa Yochi-en, Urawa, Rev. K. Oya.
Aishi Yochi-en, Omiya, Miss E. F. Upton.
Kumagaya Yochi-en, Kumagaya, Miss E. F. Upton.
St. Matthias Yochi-en, Maebashi, Miss Bessie McKim.
St. Mary's Yochi-en, Ashikaga, Miss Bessie McKim.
Shinmachi Yochi-en, Shinmachi, Miss Bessie McKim.
Seiai Yochi-en, Kusatsu, Miss Cornwall Legh.
Airin Yochi-en, Utsunomiya, Miss Gladys Gray.
Airin Yochi-en, Nikko, Miss Gladys Gray.
Shimodate Yochi-en, Shimodate, Rev. C. H. Evans.
Onai Yochi-en, Mito, Rev. C. H. Evans.
Futaba Yochi-en, Sukegawa, Rev. C. H. Evans.
Aoba Yochi-en, Sendai, Deaconess V. D. Carlsen.
Nio Yochi-en, Morioka, Rev. W. F. Madely.
Minato Yochi-en, Minato, Rev. W. F. Madely.
Hachinohe Yochi-en, Hachinohe, Rev. W. F. Madely.
St. Mary's Yochi-en, Aomori, Miss Gladys Spencer.
Odate Yochi-en, Odate, Miss Gladys Hittle.
Seishien Yochi-en, Akita, Rev. E. L. Andrew.
Kasumi Yochi-en, Yamagata, Miss Bessie Mead.
Seiai Yochi-en, Fukushima, Rev. W. F. Madely.
Seiai Yochi-en, Wakamatsu, Rev. J. C. McKim.
Yumoto Yochi-en, Yumoto, Rev. J. C. McKim.
St. Paul's Yochi-en, 13 of 3 Kobiki-cho, Kyobashi-ku, Tokyo. Rev. Y. Matsui.
Seiai Yochi-en, 542 Nishiyama, Ikebukuro, Tokyo,
Aiko Yochi-en, Koshinden, Ashiya, Mr. K. Nakamura.

Naniwa Yochi-en, Higashi Naniwa-mura, Amagasaki, Miss A. M. Cox.
Tsukaguchi Yochi-en, Jutakuchi, Tsukaguchi-cho, Hyogo-ken, Miss A. M. Cox.
Ryozen Yochi-en, Nishi-machi, Yonago Tottori-ken. Mr. Soichi Nagao.
Seishin Yochi-en, Sakaimachi, Tottori-ken, Rev. Munigoro Fukushima.
Yokaichiba Yochi-en, Tamachi, Yokaichiba-cho, Chiba-ken.
Zuiho Yochi-en, 134 Kome-machi, Kushiro-shi, Hokkaido.
Futaba Yochi-en, Higashi 4jo, 10 chome, Obihiro-cho, Tokachi.
Aiko Yochi-en, 9 Minami-dori, 5 chome, Abashiri-cho, Kitami.

MIDDLE SCHOOLS.

St. Paul's (M), Tokyo-fu Ikebukuro, Rev. C. F. Reifsneider.
St. Margeret's, Tokyo-fu Takaidomachi, Miss C. G. Heywood..
St. Agnes (Heian Koto Jo-Gakko) Kyoto-shi, Mr. K. Hayakawa.
Momoyama Middle School, Kitatanabe-cho, Sumiyoshi-ku, Osaka, Rev. G. W. Rawlings.
Bishop Poole Memorial Girls' School, Tsuruhashi, Tennoji, Higashinari-ku, Osaka, Mr. Hide Koizumi.
Seishi Jogakuin (Suspended), Ashiya, Hyogo-ken, Miss E. M. Keen.

THEOLOGICAL SCHOOLS.

Shingakuin, Tokyo-fu, Ikebukuro, Rev. C. F. Reifsneider, Pres't. Rev. Dr. J. K. Ochiai (Dean)

BIBLE TRAINING SCHOOLS.

Fukuoka Bible School, 225, Sho Aza Mameda, Fukuoka-ken, Rt. Rev. A. Lea.
St. Paul's (M), Tokyo-fu Ikebukuro, Rev. C. F. Reifsneider.

INDUSTRIAL SCHOOLS.

Aomori Sewing School, Aomori-shi, Miss Gladys Spencer.
Hirosaki Sewing School, Hirosaki-shi, Miss Dorothy Hittle.

NORMAL AND TRAINING.

St. Lukes Nurses' School, Tokyo-shi, 1 Tsukiji, Dr. R. B. Teusler.

Aoba Jo-Gakuin, 69 Motoyanagi-cho, Sendai, Deaconess V. D. Carlsen.
(Kindergarten Training)
Ryujo Hobo Yoseijo, Nagoya, Miss Nora F. J. Bowman.

NIGHT SCHOOLS.

Nara Night School, Nara-shi, Rev. D. Yoshimura.
Fukui Night School, Fukui-shi, Rev. M. Okajima.

SPECIAL SCHOOLS.

Gifu Kumoin (School for the Blind), Gifu-shi, Incho, Mr. Keijiro Kozaki Rijicho. Rt. Rev. H. J. Hamilton. D.D.

34.—Omi Mission.

KINDERGARTENS.

Seiyuen Yochi-en, Omi Hachimancho, Omi, Mrs. W. M. Vories.
Shion Yochi-en, Maibara-cho, Omi, Mrs. E. V. Yoshida.

NIGHT SCHOOLS.

Omi-Hachiman Eigo Gakko, Omi Hachiman-cho, Omi, Mr. S. Suzuki (Rigakushi)
Maibara Eigo Gakko, Maibara-cho, Omi, Mr. T. Yamada.

35.—Oriental Missionary Society.
Bible Training Institute.

Bible Training Institute (Co-ed), Tokyo-fu, Yodobashi, Kashiwagi, 391, Rev. A. Kurumada.

38.—Board of Foreign Missions of the Presbyterian Church.

KINDERGARTENS.

Kaikwa Yochi-en, Nishi Nari-ku, Tamade-cho, Osaka. Miss Sallie Alexander.
Muro-machi Yochi-en, Muro-machi, Kyoto, Mrs. Harvey Brokaw.
Nishijin Yochi-en, Machiya-cho, Nakadachiuri Sagaru, Kyoto. Mrs. H. Brokaw.
Miller Yochi-en, Tamaki-cho, Tsu, Mrs. J. Hirao.
Yamada Yochi-en, Miyajiri-cho, Yamada, Miss Jessie Riker.

Kanazawa Yochi-en, Shimo Honda-machi, 6 ban-cho, No. 33, Kanazawa-shi, Miss A. Irene Reiser.
Takaoka Yochi-en, Sakashita-machi, Takaoka, Toyama-ken, Miss Reiser.
Myojo Yochi-en, Noda, Yamaguchi-Yamaguchi-ken.
Rose Yochi-en, Tomioka 1 Chome, Otaru, Hokkaido. Miss C. H. McCrorey.
Chihon Yochi-en, Oi-machi, Tokyo, Mrs. Theodore Walser.

MIDDLE SCHOOLS.

Baiko Jo-Gakko (W), Shimonoseki-shi (Union with 40) Mr. T. Hirotsu.
Wilmina Jo-Gakko (W), Osaka-shi, Niemoncho, Tamatsukuro, Mr. K. Morita.
Hokuriku Jo-Gakko (W), Kanazawa-shi, 10 Kakinokibatake, Mr. S. Nakazawa.
Hokusei Jo-Gakko (W), Sapporo-shi, Kita Shinji) Cho, Nishi 1 Chome, Miss Alice Monk.
Joshi Gakuin (W), Tokyo-shi, 33 Kami Nibancho Kojimachi-ku, Dr. A. K. Reischauer.
Meiji Gakuin (M), Tokyo-shi, Shirokane, Shiba. (Union with No. 40) Mr. Tagawa.

COLLEGES.

Meiji Gakuin (Co-ed), Tokyo-shi, Shirokane, Shiba, (Union with No. 40), Mr. D. Tagawa.
co-operate in Woman's Christian College, Tokyo.

THEOLOGICAL SCHOOLS.

Meiji Gakuin (M), Tokyo-shi, Shirokane, Shiba (Union with No. 40), Mr. D. Tagawa.
Osaka Shin Gakuin (M), Osaka-fu, Kitabatake, Sumiyoshimura, Dr. J. B. Ayers. D. D.

39.—Executive Committee of Foreign Mission of the Presbyterian Church in the United States.

KINDERGARTENS.

Kobe Yochi-en, 112 Yamate-dori, 4 Chome, Mrs. H. W. Myers.
Kobe Yochi-en, 45 Kami Tsutsui-dori, Mrs. S. P. Fulton.
Nagoya Yochi-en, Nagoya-shi, Mrs. L. C. M. Smythe.
Nagoya Yochi-en, Nagoya-shi, Miss L. G. Kirtland.

Miyagi Jo Gakko (F), Sendai-shi, Higashi Sambancho Rev. A. K. Faust, Ph. D.

COLLEGES.

Tohoku Gakuin (M), Sendai-shi, Minami Rokkencho, Rev. D. B. Schneder, D.D.

Miyagi Jo Gakko (F), Sendai-shi, Higashi Sambancho, Rev. A. F. Faust, Ph. D.

THEOLOGICAL SCHOOLS.

Tohoku Gakuin (M), Sendai-shi, Minami machi-dori Rev. D. B. Schneder, D. D.

46.—Southern Baptist Convention.

KINDERGARTENS.

Koishikawa Yochi-en, Tokyo, Koishikawa-ku, 51 Kago-cho, Mrs. Amano.

Maizuru Yochi-en, Fukuoka-shi, 298 Jiggyo, Higashi-machi, Miss S. F. Fulghum.

Kokura Yochi-en, Kokura-shi, 141 Konya-machi, Mrs. M. L. Bouldin.

Yawata Yochi-en, Yawata-shi, Yawata Baptist Church, Mrs. M. L. Bouldin.

Kure Yochi-en, Kure-shi, Kure Baptist Church, Rev. M. Wada.

Sugamo Yochi-en, Tokyo-fu, Nishi Sugamo, Mrs. C. H. Rowe.

MIDDLE SCHOOLS.

Seinan Gakuin (M), Fukuoka-shi Nishijin-machi, Rev. C. K. Dozier.

Seinan Jo-Gakuin (W), Kokura Shigai, Itozu, Mrs. M. L. Bouldin.

NIGHT SCHOOLS.

Fukuoka Night School, Fukuoka-shi, 10-Sunoko-machi, Mr. T. Omura.

Koishikawa Night School, Tokyo-shi, Koishikawa-ku, 51 Kago-machi, Mr. Amano.

Okazaki Yochi-en, Okazaki-machi, Miss Florence Patton.
Marugame Yochi-en, Marugame, Kanagawa-ken, Mrs. J. W. Hassell.
Takamatsu Yochi-en, Takamatsu, Rev. Takada.

MIDDLE SCHOOLS.

Kinjo JoGakko (W), Nagoya-shi, Shirakabe-cho, Mr. Ichimura.

THEOLOGICAL SCHOOLS.

Kobe Seminary, (M). Kobe-shi, Kumochi, Dr. S. P. Fulton.

INDUSTRIAL SCHOOLS.

Kochi Jo-Gakkai, Kochi-shi, 180 Takajo-machi, Miss Dowd.

40.—Reformed Church in America.

Tozan Gakuin (M), Nagasaki-shi, Higashi Yamate, Rev. D. C. Ruigh.
Ferris Jo-Gakko (W), Yokohama-shi, 178 Bluff, Rev. L. J. Shafer.
Baiko Jo-Gakuin (W), Shimonoseki-shi, (Union with 38) Mr. Hirotsu.
Co-operate with Meiji Gakuin in all Departments.
(Co-operate with Woman's Christian College, Tokyo.)

No. 41.—Reformed Church in the United States.

KINDERGARTENS

Seiai-Yochi-en, Sendai-shi, Higashi Samban-cho, Mrs. D. B. Schneder.
Kakuda Yochi-en, Kakuda, Miyagi-ken, Mr. J. Endo.
Hizume Yochi-en, Hizume, Iwate-ken, Mr. M. Sasahara.
Chitose Yochi-en, Yamagata-shi, Yamagata-ken, Rev. R. Watanabe
Miharu Yochi-en, Miharu-machi, Fukushima-ken, Mr. B. Bannai
Koshigaya Yochi-en, Koshigaya-machi, Saitama-ken, Rev. T. Nagao.
Iwatsuki Yochi-en, Iwatsuki-machi, Saitama-ken, Mr. T. Kuze.
Kanda Yochi-en, Tokyo-shi, Kanda-ku, Rev. K. Kodaira.
Aomori Yochi-en, Aomori-shi, Aomori-ken, Rev. T. Taguchi.

MIDDLE SCHOOLS.

Tohoku Gakuin (M), Sendai-shi, Higashi Nibancho, Rev. D. B. Schneder, D.D.

47.—Seventh Day Adventists.

MIDDLE SCHOOLS.

Amanuma Gakuin (W), Tokyo-fu, Suginami-machi, Amanuma, 171, Mr. Shohei Miyake.

Nihon San-iku Gakuin (M), Chiba-ken, Kimitsu-gun, Kannomura, Mr. Andrew W. Nelson.

50.—Foreign Missionary Society of the United Brethren.

KINDERGARTEN.

Harajiku Dobo Yochi-en, Tokyo-fu, Aoyama, 70 Harajiku.

Shibuya Dobo Yochi-en, Tokyo-shigai, Shimo Shibuya,

Noda Dobo Yochi-en, Noda-machi, Chiba-ken.

Seiai Yochi-en, Otsu-shigai, Zeze-machi, Shiga-ken.

Shinai Yochi-en, Kusatsu-machi, Shiga-ken.

Kobe Dobo Yochi-en, Kobe-shi, Fukiai-machi.

Kyoto Dobo Yochi-en, Kyoto-shi, Higashi Maruta, Kawabata Higashi Iru.

NIGHT SCHOOLS.

Otsu Night School, Otsu-shigai, Zeze-machi, Shiga-ken.

54.—Women's Union, Missionary Society of America.

Kyoritsu Jo-Gakko (W), 212 Bluff, Yokohama, Miss Clara D. Loomis.
(Doremus School)

Kyoritsu Joshi ShinGakko, 212 Bluff, Yokohama, Miss Susan A. Pratt.

55.—Yotsuya Mission.

KINDERGARTENS.

Ushigome Yochi-en, Tokyo-shi, Shimogawa-cho, 3 chome, Ushigome-ku.

Ushigome Yochi-en, Tokyo-shi, 10 Yochomachi, Ushigome-ku.

Setagaya Yochi-en, Tokyo-shi, 455 Taishido, Setagaya.

Mikawashima Yochi-en, Tokyo-shi, 3021 Mikawashima,

United Christian Missionary Society.

KINDERGARTENS.

Nakazato, Yochi-en, Tokyo-fu, Takinogawa, Nakazato, Miss Nakazawa.
Morikawa-cho Yochi-en, Tokyo-shi, Hongo-ku, Morikawa-cho, Mr. H. Teranishi.
Matsugaye Yochi-en, Tokyo-shi, Koishikawa-ku, Matsugaye-cho, Mrs. R. D. McCoy.
Tennoji Yochi-en, Osaka-shi, Tennoji-ku Daido 3 chome, Miss Rose T. Armbruster.
Kisukawa Yochi-en, Osaka-shi, Naniwa-ku, Sakuragawa, 4 chome, Miss Rose T. Armbruster.
Akita Yochi-en, Akita-shi, Natanaga-machi, Miss Lois Lehman.
Honjo Yochi-en, Honjo-machi, Higashi-cho, Akita Ken, Mr. K. Sadashige.

MIDDLE SCHOOLS.

Sei Gakuin Chu-Gakko (M), Tokyo-fu, Takinogawa, Nakazato, Mr. K. Ishikawa.
Joshi Sei Gakuin (W), Tokyo-fu, Takinogawa, Nakazato, Mr. Y. Hirai.

THEOLOGICAL SCHOOLS.

Sei Gakuin Shin-Gakko, Tokyo-fu, Takinogawa, Nakazato, Mr. R. D. McCoy.
(Co-Operate with Aoyama Gakuin)
Joshi Sei Gakuin Shin Gakko, Tokyo-fu, Takinogawa, Nakazato, Mr. Y. Hirai.
(Co-Operate with Aoyama Gakuin)

COLLEGES.

(Co-Operate with Tokyo Woman's Christian College)

ENGLISH SCHOOLS.

Osaka Eigo Gakko (Christy Institute (M), Osaka-shi, Tennoji-ku, Saimon-mae. Mr. W. H. Erskine.
Osaka Joshi Eigo Gakko, Osaka-shi, Tennoji-ku, aimon-mae, Mr. W. H. Erskine.
(Christy Institute) (W)

Universalist Mission in Japan.

KINDERGARTENS.

Dai I Midori Yochi-en, Tokyo-shi Koishikawa-ku, 50 Takata Oimatsu Cho, Miss Bernice W. Kent.

Ohayo Yochi-en, Tokyo-shi Kojimachi-ku, Iida-machi, 4 Chome, 5 Banchi, Miss Bernice W. Kent.

Dai II Midori Yochi-en, Tokyo-shi, Akasaka-ku, 63 Hitotsugi cho, Miss Bernice W. Kent.

Dojin Yochi-en, Shizuoka-shi, 1 Mizuochi-cho, 1 chome, Mrs Clifford R. Stetson.

59.—Foreign Missions of the Presbyterian Church. of England.

MIDDLE SCHOOL.

Presbyterian Middle School (M). Tainan, Formosa, Rev. E. Band, M. A.

Presbyterian Girl's School (W), Tainan, Formosa, Miss J. Lloyd.

THEOLOGICAL SCHOOLS.

Presbyterian Theological College Tainan, Formosa, Rev. W. E. Montgomery, B. D.

60.—Board of Foreign Missions Presbyterian Church in Canada.

KINDERGARTENS.

Daitotei Yochi-en, Taihoku, Formosa.

Bankah Yochi-en, Taihoku, Formosa.

MIDDLE SCHOOL

Tamsui Middle School (M), Tamsui, Formosa, Rev. G. W. Mackay, M. A.

Girls' High chool, Tamsui, Formosa, Miss J. M. Kinney, M. A.

THEOLOGICAL SCHOOLS.

Theological College, Tamsui, Formosa, Rev. Hugh MacMillan B. A.

NORMAL TRAINING SCHOOLS.

Bible Training School for Women, Tamsui, Formosa, Miss Hannah Connell.

Nurses' Training School, Taihoku, Formosa, Dr. Gushue Taylor, (M.S., M.B. L.C.S.)

STATISTICS FOR 1926

JAPAN CHRISTIAN STATISTIC 1925

Compiled by DAVID S. SPENCER, Kumamoto.

Revised by L. S. G. MILLER, Kumamoto.

NOTE:—Owing to the fact that The Christian Movement is being issued early in 1927, it is impossible to include statistics for the year 1926. For this reason the statistical tables contained in this issue are the same as those in the 1926 issue with various revisions and additions to bring them more up to date.

References in the statistics following should be understood as under:

(1) All reported under No. 22.
(2) No statistics received from the Roman Catholic Church. Figures given are compiled from reports given in The Christian Council's Year Book for 1927 and directory contained in The Christian Movement for 1925.
(3) No report received, but figures for 1924 substituted.
(d) Reported under No. 33.
(5) Composed of such work as Hospitals for Lepers and evangelization of the same, orphanages, and training social workers. Evangelistic work for lepers is carried on from the Resurrection of Hope Hospital, Kumamoto, in four or five distinct sections and treatments of private patients accompanies.
(6) Have no Church organization.
(7) No report received for the men's side of the work; 1924 figures used.
(8) Ordained Japanese, if employed by Missions or schools, are included under No. 32.
(9) The Salvation Army makes no statement as to number of Christians enrolled.
(10) Foreign Staff and Mission Employees reported under Nos. 25, 26, & 27.

(11) Includes work carried on by Nos. 5, 12, 29, 37, & 48.
(12) Corrected by figures for 1924.
(13) Affiliated with No. 26 in theological work at Aoyama Gakuin, Tokyo.
(14) Nos. 25 & 27 are affiliated in educational work at Kwansei Gakuin, Kobe.
(15) Nos. 38 & 40 are affiliated in educational work at Meiji Gakuin, Tokyo and Bai Ko Jo Gakko, Shimonoseki.
(16) Co-operates with No. 22 at the Doshisha, Kyoto.
(18) American Bible Society.
(19) British & Foreign Bible Society.
(20) Scripture Union Productions.
(21) Estimated production for year prior to union with No. 10.

NOTE:—No answer to request for statistics was received from Woman's Christian College, Tokyo, but there are 6 foreign teachers, 35 Japanese teachers and 300 pupils in attendance. Nos. 2, 25, 26, 38, 41 & 51 co-operate in this work.

LIST OF MISSION BOARDS AND CHURCHES

The initials used are the standard forms for America, India, China and Japan.

1.	ABCFM.	American Board of Commissioners for Foreign Missions.
2.	ABF.	American Baptist Foreign Missionary Society.
3.	AEPM.	Allgemeiner Evangelisch-Protestantischer Missions-verein.
4.	AFP.	Foreign Missionary Association of Friends of Philadelphia.
5.	AUBM.	Australian Board of Missions (Anglican).
6.	AG.	Assembly of God.
7.	BS.	American Bible Society. British and Foreign Bible Society.
8.	CC.	Mission Board of the Christian Church.
9.	CG.	Church of God.
10.	CLS.	Christian Literature Society.
11.	CMA.	Christian and Missionary Alliance.
12.	CMS.	Church Missionary Society.
13.	DH.	Door of Hope.
14.	EC.	Evangelical Church of North America.
15.	FMA.	General Mission Board of the Free Methodist Church of North America.
16.	HFMA.	Hephzibah Faith Missionary Society.
17.	IND.	Independent of any Society.
18.	JEB.	Japan Evangelistic Band.
19.	JBTS.	Japan Book and Tract Society.
20.	——.	
21.	JRM.	Japan Rescue Mission.
22.	KK.	Kumiai Kyokwai (Congregational Church). Lutheran Church in America.
23.	LCA.	Board of Foreign Missions of the United
24.	LEF.	The Lutheran Gospel Association of Finland.
25.	MCC.	Methodist Church of Canada.
26.	MEFB.	Board of Foreign Missions of the Methodist Episcopal Church.
27.	MES.	Board of Foreign Missions of the Methodist Episcopal Church South.

28.	MP.	Board of Foreign Missions of the Methodist Protestant Church.
29.	MSCC.	Missionary Society of the Church of England in Canada.
30.	NC.	Nazarene Church.
31.	NKK.	Nihon Kirisuto Kyokai (Presbyterian and Reformed).
32.	NMK.	Nihon Methodist Kyokwai (Japan Methodist Church) (MCC, MEFM, MES).
33.	NSK.	Nippon Sei Ko Kwai (CMS, MSCC, SPG, AUBM, PE).
34.	OMJ.	Omi Mission.
35.	OMS.	Oriental Missionary Society.
36	PB.	Pentecostal Mission. (Rev. L. W. Coote, Osaka, Sec'y).
37.	PE.	Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.
38.	PN.	Board of Foreign Missions of the Presbyterian Church of the United States of America.
39.	PS.	Executive Committee of Foreign Missions of the Presbyterian Church in the United States (Southern Presbyterian).
40.	RCA.	Reformed Church in America.
42.	RCUS.	Reformed Church in the United States.
42.	RC.	Roman Catholic Church.
43.	ROC.	Russian Orthodox Church (Russian Ecclesiastical Mission in Japan).
44.	SA.	Salvation Army.
45.	SAM.	Scandinavian Alliance Mission.
46.	SBC.	Southern Baptist Convention.
47.	SDA.	Seventh Day Adventists.
48.	SPG.	Society for the Propagation of the Gospel in Foreign Parts.
49.	——	
50.	UB.	Foreign Missionary Society of the United Brethren in Christ.
51.	UCMS.	United Christian Missionary Society.
52.	UGC.	Universalist General Convention.
53.	WM.	Wesleyan Methodist Connection of America.
54.	WU.	Woman's Union Missionary Society of America.
55.	YMJ.	Yotsuya Mission (Tokyo Mission).
56.	YMCA-A.	Young Men's Christian Association (American International Committee).

	YMCA-T.	Government School Teachers Affiliated with YMCA.
57.	YWCA.	Young Women's Christian Association of the United States of America.
58.	WSSA.	World's Sunday School Association.

FORMOSA

59.	EPM.	Foreign Missions of the Presbyterian Church of England.
60.	PCC.	Board of Foreign Missions, Presbyterian Church in Canada (The United Church of Canada).

1. PERSONNEL

1. Total Foreign Staff.
2. Ordained Men
3. Unordained Men.
4. Wives.
5. Foreign Unmarried Women.
6. Physicians, men.
7. Physicians, women.
8. Nurses.
9. Short term workers (Medical)
10. Total Native Staff.
11. Ordained men.
12. Unordained men.
13. Women workers.
14. Professing Christians.

	A. FOREIGN STAFF									B. NATIVE STAFF				
		1	2	3	4	5	6	7	8	9	10	11	12	13	14
1.	ABCFM. (1).1869														
2.	ABF 1872	69	16	4	20	29	0	0	0	0	273	25	121	127	182
3.	AEPM 1886	4	2	0	2	0	0	0	0	0	7	4	0	3	7
4.	AFP 1885	12	0	4	4	4	0	0	0	0	7	0	5	2	7
5.	AUBM (4)...1914														
6.	AG 1908	13	3	0	3	7	0	0	0	0	9	1	3	5	8
7.	BS 1876	4	1	1	2	0	0	0	0	0	58	0	31	6	37
8.	CC 1887	10	4	0	4	2	0	0	0	0	14	12	0	2	14
9.	CG 1910	3	1	0	1	1	0	0	0	0	0	0	0	0	0
10.	CLS 1912	6	1	1	2	2	0	0	0	0	9	0	6	3	9
11.	CMA 1895	16	5	1	6	4	0	0	0	0	22	2	11	9	20
12.	CMS (4).....1869														
14.	EC 1876	22	5	0	5	12	0	0	0	0	62	28	16	18	34
15.	FMA 1903	9	3	0	3	3	0	0	0	0	26	14	6	6	12
16.	HFMA 1901	2	0	0	0	2	0	0	0	0	0	1	0	0	1
17.	IND (5).....	16	0	5	4	7	0	0	0	0	48	6	26	16	42

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
18. JEB (6).....1900	26	1	8	9	8	0	0	0	0	29	4	21	4	25
19. JBTS 1874	2	0	1	1	0	0	0	0	0	2	0	2	0	2
21. JRM 1920	6	0	0	0	6	0	0	2	0	4	0	0	4	4
22. KK 1869	69	17	4	18	30	0	0	0	0	135	85	39	11	50
23. LCA 1893	40	16	0	16	8	0	0	0	0	77	17	42	18	49
24. LEF 1900	14	6	0	6	2	0	0	0	0	9	4	3	2	5
25. MCC 1873	79	20	39	0	39	0	0	0	0	191	0	0	45	—
26. MEFB (8)...1873	92	18	4	20	50	0	0	0	0	372	0	135	231	366
27. MES (8) 1886...	70	22	4	23	21	0	0	0	0	81	0	44	37	81
28. MP 1880	13	4	0	3	6	0	0	0	0	118	8	64	46	72
29. MSCC (4)...1888														
30. NC 1908	4	1	1	2	0	0	0	0	0	24	6	7	11	18
31. NKK	0	0	0	0	0	0	0	0	0	367	199	168	0	168
32. NMK (10)...1873	0	0	0	0	0	0	0	0	0	360	133	129	98	227
33. NSK (11)....1859	216	48	12	51	105	1	0	2	0	306	186	62	58	120
34. OMJ 1905	3	0	1	1	1	0	0	0	0	48	1	27	20	44
35. OMS 1901	4	1	1	2	0	0	0	0	0	109	32	68	9	77
36. PB 1912	9	2	0	2	5	0	0	0	0	12	3	7	2	9
37. PE (4).....1859														
38. PN 1859	65	20	0	19	26	0	0	0	0	274	15	132	127	198
39. PS 1885	57	23	0	23	11	0	0	0	0	87	48	23	16	39

40. RCA 1859	39	11	2	11	15	0	0	0	0	107	9	75	22	62
41. RCUS 1879	52	15	5	20	12	0	0	0	0	214	34	114	66	180
42. RC (2).....1844	266	160	40	0	66	0	0	0	0	728	41	687	—	—
43. ROC 1877	3	2	1	0	0	0	0	0	0	73	43	30	0	30
44. SA 1895	17	0	8	8	1	0	0	0	0	290	0	141	149	290
45. SAM 1891	5	3	0	1	1	0	0	0	0	8	5	3	0	—
46. SBC 1886	29	10	0	9	9	0	0	0	0	88	13	75	0	70
47. SDA 1896	22	5	6	11	0	0	0	0	0	20	4	15	1	16
48. SPG (4).....1873														
50. UB 1895	6	3	0	3	0	0	0	0	0	37	14	4	19	23
51. UCMS 1883	27	7	1	8	11	0	0	0	0	104	20	70	14	62
52. UGC 1890	7	2	0	3	3	0	0	0	0	17	5	1	11	12
53. WM (3).....1919	2	1	0	1	0	0	0	0	0	2	0	2	0	2
54. WU 1871	5	0	0	0	5	0	0	0	0	31	4	3	24	20
55. YMJ 1901	7	3	0	3	1	0	0	0	0	39	6	28	5	33
56. YMCA 1889	12	0	0	2	0	0	0	0	0	53	0	53	0	53
57. YWCA 1904	18	0	0	0	18	0	0	0	0	42	0	0	42	42
58. WSSA 1915	2	0	1	1	0	0	0	0	0	6	0	3	3	6
59. EPM 1865	25	5	5	7	8	4	0	1	0	132	13	88	31	119
60. PCC 1872	25	4	3	7	11	2	1	4	0	102	10	63	29	92
Totals	1524	471	124	367	552	7	1	9	0	5233	1055	2653	1352	3039

C. EVANGELISTIC

15. Organized Churches.
16. Self-sup. Churches.
17. Preaching Places, not in 15.
18. Communicants added in Yr.
19. Total Columns 20 & 21.
20. Communicants.
21. Baptized Non-communicants.
22. Sunday Schools.
23. S. S. Teachers.
24. Teachers & Pupils.
25. Contributions to Ch. Work. in Yen.

	15	16	17	18	19	20	21	22	23	24	25
2. ABF	37	12	50	390	4438	4438	0	122	400	8691	50796
3. AEPM	4	1	1	13	392	582	10	5	5	183	4129
4. AFP	8	0	0	0	700	700	0	8	50	600	3500
6. AG	2	0	2	—	110	110	0	9	12	572	—
8. CC	18	0	10	124	1848	651	1197	126	80	2205	6473
9. CG	3	0	1	0	120	120	0	5	20	325	—
11. CMA	7	1	12	76	249	249	0	21	50	1028	4531
14. EC	13	1	18	281	1752	1739	13	57	165	4047	1555
15. FMA	11	1	5	80	905	578	327	30	108	1459	12688
16. HFM (12)...	5	0	1	5	20	20	0	7	1	800	400
18. JEB (63.....	5	0	0	0	170	170	0	18	31	834	2233
21. JRM	0	0	1	0	75	75	0	2	5	100	—
22. KK (ABCFM)	160	81	79	2066	25491	25491	0	236	1455	22368	373069

23. LCA	13	1	14	156	2045	1500	545	34	80	3158	10636
24. LEF	7	0	10	88	769	701	68	14	20	541	1376
28. MP	19	2	35	741	2950	2539	411	62	189	4234	16876
30. NC	8	2	4	151	650	650	0	24	15	1500	5600
31. NKK	165	126	6	2751	38510	38510	0	440	1829	33359	520399
32. NMK	219	67	136	2388	28789	28789	0	554	1892	43570	335161
33. NSK (11)...	241	36	0	1567	30315	20453	9862	343	700	19873	158529
34. OMJ	0	0	7	11	0	0	0	12	12	420	—
35. OMS	116	30	0	890	3123	3123	0	116	307	9253	109018
36. PB	4	0	1	45	110	110	0	5	—	160	420
38. PN	64	0	60	349	4271	4271	0	115	350	7179	34362
39. PS	97	11	87	163	1267	1149	118	87	129	3313	12106
40. RCA	18	0	18	107	927	799	128	43	67	1385	5300
41. RCUS	57	7	27	454	4952	4571	281	97	316	7517	34772
42. RC (2).....	—	—	—	920	90186	90186	—	—	—	—	—
43. ROC	184	40	0	429	37511	15000	22511	—	—	729	46212
44. SA (9).....	0	0	97	—	—	—	—	92	141	7141	455546
45. SAM	9	1	10	58	596	596	0	19	41	874	—
46. SBC	17	6	8	238	1978	1978	0	34	200	2243	13460
47. SDA	10	0	5	60	480	480	0	12	34	512	25000
50. UB	13	2	1	134	1712	1605	108	30	134	2276	18687
51. UCMS	22	5	15	95	1656	1656	0	30	129	2113	15459
52. UGC	4	0	2	30	348	326	22	6	35	435	1500

53.	WM (3).....	2	0	1	29	62	62	0	3	18	240	962
54.	WU	2	2	4	25	90	65	25	44	40	1990	—
55.	YMJ	6	2	24	137	470	470	0	30	90	2255	3046
59.	EPM	111	20	0	345	13145	6402	6743	68	605	5010	50884
60.	PCC	47	9	6	209	3075	2677	398	40	260	2322	24580
	Totals	1734	466	758	15605	306157	263590	42767	1900	10015	205813	2359263

D. EDUCATIONAL WORK

26. Kindergartens.
27. No. Pupils.
28. Primary Schools.
29. No. Pupils.
30. Middle Schools, Men.
31. Enrollment.
32. Middle Schools, Women.
33. Enrollment.
34. Theological Schools, Men.
35. Enrollment.
36. Bible Training Schools, Women
37. Enrollment.

	26	27	28	29	30	31	32	33	34	35	36	37
2. ABF	21	1193	0	0	1	440	3	834	1	6	1	25
3. AEPM	1	44	0	0	0	0	0	0	0	0	0	0
4. AFP	3	150	0	0	0	0	1	200	0	0	0	0
8. CC (13).....	6	270	0	0	0	0	0	0	0	0	1	45
14. EC (13).....	12	642	0	0	0	0	0	0	1	15	0	0
14. FMA	0	0	0	0	0	0	0	0	2	26	0	0
18. JEB	0	0	0	0	0	0	0	0	0	0	1	12
21. JRM	1	11	0	0	0	0	0	0	0	0	1	12
22. KK (ABCFM)..	25	1257	1	53	1	940	7	2538	3	51	1	22
23. LCA	5	206	0	0	1	670	1	69	1	12	0	0
24. LEF	1	45	0	0	0	0	0	0	1	10	0	0
25. MCC (3, 14)....	32	1433	3	448	0	0	4	638	0	0	0	0
26. MEFB	14	903	0	0	3	1922	5	2183	1	116	1	23
27. MES (14).....	30	1284	1	263	1	834	1	386	1	53	1	14

28.	MP	6	413	1	120	1	1142	1	306	0	0	0	0
	(3)					2	1256	6	1949	2	49	2	41
	MSCC, PE, SPG)												
33.	N S K (AUBM,												
34.	OMJ	1	39	0	0	0	0	0	0	0	0	0	0
35.	OMS	0	0	0	0	0	0	0	0	1	24	1	22
36.	PB	0	0	0	0	0	0	0	0	1	3	0	0
38.	PN (15).....	11	590	0	0	1	706	4	1378	1	14	0	0
39.	PS	9	395	0	0	0	0	1	323	1	35	0	0
40.	RCA (15).....	0	0	0	0	1	490	2	735	1	59	0	0
41.	RCUS	10	307	0	0	1	558	1	225	1	30	1	25
44.	SA	0	0	0	0	0	0	0	0	1	28	1	19
46.	SBC	6	223	0	0	1	498	1	291	1	15	0	0
47.	SDA	0	0	0	0	1	20	1	15	0	0	0	0
50.	UB (16).....												
51.	UCMS	6	316	1	1	1	200	1	277	1	7	1	1
52.	UGC	3	168	0	0	0	0	0	0	0	0	0	0
54.	WU	0	0	0	0	0	0	1	115	0	0	1	21
55.	YMJ	3	180	0	0	0	0	0	0	0	0	0	0
59.	EPM	0	0	0	0	1	228	1	203	1	22	1	53
60.	PCC	2	105	0	0	1	220	1	80	1	16	1	35
	Totals	257	12045	8	984	18	10124	41	12745	24	592	15	358

EDUCATIONAL WORK

38. Colleges, Men.
39. Enrollment.
40. Colleges, Women.
41. Enrollment.
42. Industrial Schools.
43. Enrollment.
44. Night Schools.
46. Normal Training Schools.
47. Enrollment.
50. Nurses Schools.
51. Enrollment.
52. Educational Fees, Yen, (Columns 26 to 51)

	38	39	40	41	42	43	44	45	46	47	50	51	52
2. ABF	1	10	2	98	0	0	10	467	1	21	0	0	83,188
3. AEPM	0	0	0	0	0	0	1	43	0	0	0	0	900
4. AFP	0	0	0	0	0	0	1	55	0	0	0	0	12,000
14. EC	0	0	0	0	0	0	3	285	0	0	0	0	2,520
22. KK (ABCFM)	4	1602	5	889	0	0	5	575	1	31	0	0	—
23. LCA	0	0	0	0	0	0	1	36	0	0	0	0	41,053
25. MCC (3, 14)..	0	0	0	0	0	0	0	0	1	32	0	0	27,649
26. MEFB	1	768	1	300	0	0	0	30	0	0	0	0	273,248
27. MES (14)...	2	942	1	92	0	0	2	1374	1	39	0	0	207,215
28. MP	0	0	0	0	0	0	0	0	0	0	0	0	74,690
33. NSK (11)....													
34. OMJ	0	0	0	0	0	0	2	57	0	0	0	0	350
38. PN (15, 3)...	0	0	0	0	0	0	0	0	0	0	0	0	79,095

39.	PS	0	0	1	72	1	67	0	0	0	0	0	0	—
40.	RCA (15)....	2	457	0	0	0	0	0	0	0	0	0	0	94,009
41.	RCUS	1	267	1	200	0	0	0	0	0	0	0	0	94,595
46.	SBC	1	0	0	0	0	0	1	360	0	0	0	0	51,507
50.	UB (16).....	0	0	0	0	0	0	0	0	0	0	0	0	6,338
51.	UCMS	0	0	0	0	0	0	2	1496	0	0	0	0	47,187
52.	UGC	0	0	0	0	0	0	1	200	0	0	0	0	2,500
54.	WU	0	0	0	0	0	0	0	0	0	0	0	0	5,580
59.	EPM	0	0	0	0	0	0	0	0	0	0	0	0	42,746
60.	PCC	0	0	0	0	0	0	0	0	0	0	1	9	11,000
	Totals	12	3266	11	1651	1	67	30	4978	4	123	1	9	1,127,371

E. MEDICAL WORK

53. Native Physicians, Men.
54. Native Physicians, Women.
55. Trained Assistants, Men.
56. Trained Assistants, Women.
57. No. Hospitals & Sanitoriums.
58. Total No. Beds therein.
59. No. Inpatients treated.
60. No. Dispensaries.
61. No. Dispensary Treatments.
62. No. Outside Visits.
63. No. Major Operations.
64. No. Minor Operations.
65. Total No. Patients.
66. Total No. Treatments.
67. Total Medical Fees rec'd, Yen.

		53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
2.	ABF	0	3	0	2	0	0	0	2	19842	0	0	0	0	0	359
17.	IND	3	0	0	3	7	70	70	2	2128	2198	0	50	170	300	38,014
18.	JEB	2	3	1	6	1	30	171	1	730	149	0	76	901	5969	5,752
22.	KK	3	0	2	2	1	6	4	0	0	0	0	85	1336	27436	0
25.	MCC (3) ..	1	0	0	4	0	0	0	1	2000	250	0	0	2250	0	1,255
33.	NSK	2	0	1	3	1	6	33	1	1172	140	0	6	1195	1576	10,027
34.	OMJ	3	0	1	0	1	50	129	0	0	0	0	0	556	0	2,158
44.	SA	2	1	0	27	2	150	255	1	10293	0	0	879	10548	—	—
51.	UCMS	0	0	0	0	0	0	0	1	3925	0	0	0	0	0	224
59.	EPM	1	0	1	0	1	145	2873	0	0	0	977	373	3637	12711	15,840
60.	PCC	1	0	5	1	1	80	531	1	9282	150	95	383	3411	0	0
	Totals	18	7	11	48	15	537	4066	11	49372	2887	1062	1852	24004	47992	73,629

F. PHILANTHROPIC WORK

68. No. Orphanages.
69. Total Inmates.
70. No. Leper Asylums.
71. Total Inmates.
72. Christians in Column 71.
73. No. Institutions for the Blind.
74. Total Inmates.
75. No. Rescue Homes.
76. Total Inmates.
77. No. Industrial Homes.
78. Total Inmates.

	68	69	70	71	72	73	74	75	76	77	78
14. EC	1	30	0	0	0	1	50	0	0	0	0
17. IND	2	116	5	382	275	0	0	0	0	0	0
21. JRM	0	0	0	0	0	0	0	1	50	0	0
22. KK	2	172	0	0	0	0	0	4	163	3	168
23. LCA	1	24	0	0	0	0	0	3	124	0	0
25. MCC	3	53	0	0	0	0	0	0	0	3	118
26. MEFB	1	13	0	0	0	1	21	0	0	0	0
33. NSK (3)....	3	160	0	0	0	1	64	0	0	1	6
44. SA	0	0	0	0	0	0	0	3	199	5	4812
Totals	13	568	25	382	275	3	135	11	536	12	5104

G. LITERATURE PRODUCTION

79. No. Christian Books Published this year.
80. Total No. Books Sold this year.
81. No. Portions or Tracts published this year.
82. Total No. Sold this year.
83. Amt. in Yen received for Sales this year.

		79	80	81	82	83
7.	BS (18)	989662	896867	60000	00	106,027
7.	BS (19)	263970	263088	195681	195779	—
10.	CLS	104500	0	1000700	0	31,180
19.	JBTS	43000	48137	176925	485612	55,561
18.	JBTS (20)	0	0	186100	0	2,146
26.	MEFB (21)	60000	55000	0	0	300,000
34.	OMJ	0	1208	20000	8720	6,323
35.	OMS	25000	9600	105000	19500	5,671
47.	SDA	0	0	0	0	41,283
50.	UB	0	0	15600	0	0
59.	EPM	3000	7713	49970	17688	7,303
	Totals	1489132	1281613	1809976	727299	555,494

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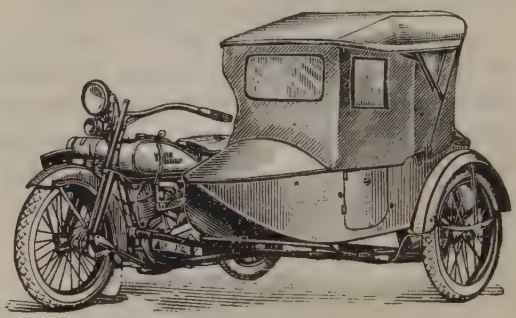

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